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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

For the Pacific.

A RIDE AT NIGHT.

Such nights heaven crowns the earth with! It is hard
To sit at home by daylight and describe
The splendor and the ghostliness and calm.
One needs the great moon beating on his brows,
And the keen starlight glittering in his brain,
To fuse the *thing* into the symbol-*word*.
We were riding to her home,—the afternoon
Was dying into immortal evening in the west,
And the first stars began to faintly shine,
Like the first instruments of an orchestra
Touched softly, one by one; or like fair thoughts
Brightening within us when we look towards God.
Then it was dark—the violet twilight died,
And star to star I pointed her young eyes,
Naming the constellations, telling how
The olden ages had been marked on them
Only like hours upon an antique dial,—
Adam and Jacob, Job, Isaiah, John,
Had climbed in thought to Heaven by those same stairs.
The very horses under us, in their pace
(The dumb, strong, faithful creatures,) seemed to feel
The solemn glory of Night, nor curvetted,
Nor loitered, stepping free and high,
As in the marble pomp of some old triumph.
When we had reached the house I sat an hour,
Waiting for moonrise, watching her long curls
With the babe grasping for them, and her glee
As she became a child to meet his play.
At last I left her standing in the porch,
(The lighted candle touching her with light
Like a Madonna) and set on my way
Homeward, alone; into the solemn night,
Into the desolate splendor, where the moon
Rose slowly, queenlike, sorrowful. Below
The silent land lay dim, yet visible
In the white ghost-light, glimmering like a dream,
Or a dim memory, of some splendid day;
Or like a life from which the joy has gone,
Leaving it still and patient, sad and fair.
My path led through the wide and barren fields—
No sound, no moving thing, save the slight noise
The hoofs made, and my shadow following on
Joined to the horse's shadow, like the ghost
Of a Greek Centaur guarding me along.
The moon, not high enough to quench the stars,
Broke like a surf of silver on the clouds,—
White motionless clouds, like soft and snowy wings
Which the great earth spreads, sailing round the sun.
The hollow vault above grew vast, a depth
Unfathomable, only its vestibule
Lit glimmeringly with stars, and I below,
A speck unnoticed and unnoticeable,
Creeping my little way across the land.
Living within the brain a life whose size
Expanded through the limitless universe,
Lifting a nebulous atmosphere of thought
From world to world, from creature up to God.
Outwardly one of the least of mammals, yet
Youngest of the Immortals, heir of Heaven!
Upon the brow of the hill I paused; O night,
How beautiful! Calmly the moon looked on,—
Enchantress, that with winds like waving hands,
And fixed mesmeric gaze, has woven a spell,
And watches its completion. In the vale
The village seemed, with its white cottages,
A fold with white flocks clustering, while the trees
Stood motionless like shepherds watching them.
A town of dreamers, each has gone to sleep
Trusting in some self-power—his weapon near,
Or his well-fastened doors, or fearless strength—
Blind dreamers! Never thinking how they lie
Safe folded in the Father-arms of God.
At home I stood, leaning across the neck
Of the dumb animal that loved my arm,—
(Poor creatures! all the toil and load of life,
And not for them the starlight and its hopes.)
It seemed impossible to go to rest,
To shut sleep's dark doors on the tingling brain,
And leave that universe of mystery
With eager, burning fingers beckoning
Our drowsy souls, and none to watch or aspire.
With awed and solemn heart I turned away,
Lingering but to watch where in the west
A silent meteor slowly fell afar,
As though, pacing the garden-walks of Heaven,
Some musing angel had let fall a flower.

EDITORIAL VISITS.

The region of California around the Bay of San Francisco is one of at least twenty divisions of that portion of the State which we have visited, any one of which, in its particular features, is about as different from each of the others as is New York from Illinois. This very great variety of features in different portions, is a marked characteristic of our State, and affords the people an opportunity of selecting different marked varieties of soil, climate, scenery, business, etc. No one portion has all advantages, nor all disadvantages. It is indeed a good deal difficult to determine which, in comparison with all others, is really the best. This region around the bay has one very important business advantage in its nearness to the great city of the Pacific coast. Its soil also is generally very excellent, while its climate is more equable and mild than that of any others. Yet upon all the western side it is too cool for raising grapes or peaches, though towards the southern part, those of a moderate quality are, to some extent, cultivated. On the east side of the bay, the northern portion is also much too cool for the same fruits; yet it raises fine apples, pears, plums, raspberries, strawberries, etc. The central portion yields fair grapes and tomatoes; but the southern, excellent fruits of all kinds, though their peaches are inferior to those of the Sierra Mountains. All this bay region is very excellent for grasses and all small grains, and for most vegetables. In the northern parts heavy winds prevail with ocean fogs most of the summer season, but the south is greatly protected from these by the coast range of mountains. Leaving Oakland and Brooklyn for a later season our visit took us first through San Leandro, which, as the shire town, had retained during the year its pleasant, quiet, settled features, with no especial change, except an earnest effort made to establish and maintain Divine worship according to Presbyterian order. Rev. Mr. Alexander is here laboring with much acceptance, and with encouraging prospects of success.

San Lorenzo is some seven miles farther south, a small, quiet place, but with one of the neatest public school-houses we have seen. Here the Presbyterians have a church organization of some ten members, who worship in the school-house, and enjoy the preaching of Rev. Mr. Wells, from Brooklyn. These small beginnings, as nuclei, for future religious increase, we like to record, believing that nearly all of them are sure to remain permanent and gradually grow with the growth of the population, exerting an important influence upon the future character of our population.

Some eight miles farther south, over a rich, level farming country, is situated a pleasant and large village called Alvarado, on the south side of a stream of water known as Alameda Creek. The stream is the largest flowing into the bay on the east, and is to be famed for being the one up which the great Pacific Railroad is to pass to cross through the Coast Range of mountains, to reach the valley of the San Joaquin. This village has a population of some two hundred and fifty, with one good school, a Presbyterian and a Methodist church, and a noble Odd Fellow and Masonic Hall.

A fine road to the south-east four miles, much of the way well graveled, takes one to a pleasant country village, a central point for local trade and business, called Centerville. Here are two stores, two hotels, one blacksmith shop, one wagon shop, post-office, public school, one Presbyterian and one Methodist church, with a proper number of resident families, while a moral, intelligent population is scattered over the fine farming lands around. There is here but one settled minister of the Gospel for a large section of the country, Rev. B. N. Seymour, Presbyterian, preaching at this place and Alvarado.

One more five miles to the northeast takes the visitor to the old San José Mission, most beautifully located under the high mountains which form to it a magnificent pictorial back ground. The scenery from here, back over ten miles of splendid farms, level, except a gentle uniform slope from the mountain range, to the waters of the bay, is rarely surpassed for beauty in the State. Some twelve or fifteen intelligent American families reside here, and in the immediate neighbohood though around the old mission buildings quite large numbers of Spanish, and other Catholic residents are gathered. They have here a school, but no regular Protestant preaching, yet some of the people attend Sabbath worship at Centerville.

Passing around the head of the bay to the west, by a small village called Milpitas, as also by Alviso, some fifteen miles in all, brought us to the large, flourishing old town of Santa Clara. This was first settled by the Roman Catholic priests, and made one of their prominent missions. They yet retain a strong hold here, having under the control of Jesuits here their best manned and most completely furnished College in the State. Yet with all their material resources, the influence of this College does not go as far in the real development of men as the common Academy of Protestants. There is a cramping of the soul and intellect in the Catholic education, which as a fact forbids an example of a leading man of theirs in any department of civilization, during the past fifty or a hundred years. In Spain and Italy we expect to find none. In France, the great men in arts and science have all been Protestant, and so in other countries. Everywhere, Roman Catholicism, by its tenacity to mere traditions, and by its corrupting additions to Christianity, can hold its sway only by repressing free institutions, and cramping down the mind to an inferior degree of activity and development. So in this College, no visitor is allowed to hear a recitation. Shame on such a practice, which is practically a confession that their instruction is so inferior that they dare not let it be witnessed.

In this same place is located a worthy College, called the Pacific University, under the control of the Methodist Episcopal Church, and one deserving of all encouragement. We have loved to visit this institution, and hear its different classes recite. Its excellent President, Rev. Dr. Bannister, with his good corps of assistants, is doing a work for the denomination and the coast, which should be highly appreciated by the public. But the enterprise has become somewhat embarrassed, and now, for the good of the cause of education, and for the honor of the denomination, surely there are Methodists of means, and we should think of soul and heart also, in the State, who might raise seventy-five or a hundred thousand dollars, and place this University on a sure, permanent and efficient basis. There is here a large flourishing Methodist Episcopal Church, with a noble gothic house of worship, not yet finished off. The Baptists have, also, a good house of worship and fair congregations. Within the last year the Presbyterians have united in a Church organization of, we believe, twenty-three members, and their able pastor, Rev. Mr. Skinner, is spoken of by all parties in terms of high regard and appreciation. Arrangements are being made with the view of erecting, during the year a good place of worship for this church and congregation. In the mean time they meet once each Sabbath in the Methodist church.

FAMILY PRAYERS.

The family is a Christian society—a little church, as it were, in the house, the parent being, as Christ's representative, its king to rule over it, its priest to intercede for it and offer up its spiritual sacrifices at the family altar, and its prophet to teach it by word and life.

Is it too much to expect that once a day at least the family should meet together for prayer, supplication, and thanksgiving? Is there not much to thank God for, much to intercede for, much to confess, much to ask? When any great anxiety or sorrow enters the house, how natural does prayer then become! No one objects to it, or thinks it a strange thing, but all welcome it as in harmony with the circumstances of the family. But why should God be so often associated with mere sorrow? Why does every one think of him when darkness comes, and forget him when the sunshine dawns? Why do so many send for him in their time of need, as they do for the physician; but in the one case as in the other, dispense with his presence when they think they can get on without him?

Many a man would like thus to pray with his family, who nevertheless feels what appear to him to be insuperable difficulties in the way of its performance—nervousness, timidity, want of words, or the power of expression, and the like. I believe such difficulties to be very sincerely and painfully felt, though I also believe them to be far more easily overcome than those suppose who have never made an honest attempt to do so. It is wonderful how an earnest heart loosens a trembling tongue. I never knew a peasant who could not manage to speak out his mind to a peer when anxious to obtain some favor from him, more especially if he was sure of getting it for the asking. So, too, the most uneducated and timid woman will find words, and the most appropriate words too, perhaps the most eloquent with which to address a crowded court of justice in the hope of obtaining pardon for her criminal child. Always remember, and it will help you to overcome this difficulty, that what we require for worship, is not long prayers, nor learned prayers, nor prayers with certain formal expressions, but *earnest* prayers; that is, prayers from children to a father for what we really want.

And let me say to those who wish to pray with and for their families, but who complain of their inability to express themselves aright, that they can use forms of prayer. Every man may use at least the Lord's prayer. Nay, more, if in family worship you seriously repeated the Lord's prayer only, it would be a great advantage to the members of your household, more especially if you permitted them at the same time to kneel in silence for a few minutes, that each might have an opportunity of praying in the secret of their own hearts to God. Surely any of these methods would be better than no prayer at all!

I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said, "You remember that girl, sir—she was my only child. She died suddenly this morning; she has gone, I hope, to God. But if so, she can tell him what now breaks my heart—that she never heard a prayer in her father's house or from her father's lips! O that she were with me but for one day again."—*Norman Macleod, D.D.*

M. Pressense on Renan's Life of Jesus.

He says: "I too wish to expose to you the advantages of the recent attacks against our faith, for, in my eyes, they by far outweigh the inconveniences and the perils. Without doubt this falsification of the holy type which we adore, may well deceive the public mind, for it fell into a community of religious ignorance, into a country in which modern Catholicism—I mean to say Italian, or rather Roman Catholicism, which has but too much prevailed over that of our Pascals and our Bossuets—had more and more reduced religion to a servile submission towards the Papacy and superstitious worship of the deified creature, thus preventing the direct intercourse of the soul with the gospel, and with Him who fills the gospel. And then, M. Renan's book at bottom flattered all the bad contemporaneous instincts; it made the apotheosis of that melancholy and voluptuous skepticism which covers up with a certain distinction and a charm, the most positive materialism; it flattered our languid wills, substituted the worship of the beautiful for the worship of the holy, and authorized, by the false ideal which it presents to us, a factitious religious sentiment which demands no sacrifice, no manly act, covers up the cross under flowers, and at last only gives back to humanity its old idol, newly carved and painted. This idol is no other than humanity itself. This mixture of atheism and sensibility, was particularly dangerous, because it met preëxistent tendencies and colored them with a fallacious poesy. The art of the historian, or rather of the *romance* writer (Renan), consisted in his hiding the entire absence of all belief under graceful metaphors and an unctuous style, just as the brilliant snow of the Alps covers up the abyss and deprives the traveller of the salutary horror which would save him. You see, my friends, I do not diminish the perils of a book which has had in its two editions a sale of a hundred thousand copies. And yet, I persist in believing that the advantages are greater than its disadvantages.

"Gentlemen, only a few weeks ago I had the privilege of visiting that holy ground where Christ lived in the flesh. I sat under the fig trees of Bethany and upon the Mount of Olives, then upon the edge of Jacob's well, where Christ sat fatigued while looking for the lost sheep. I sat down at the foot of the mountain, not far from the sources of the Jordan, where he was transfigured; and on the borders of Lake Tiberius, with its limpid waters, in which his divine and holy image seemed to be still reflected; near those hills which send back the echo of his voice; in that solitary, but not devastated country, where no other memory rivals his. I have passed over the Via Dolorosa, where he bore his cross. And there, far from our tumultuous life, far from our debates and our struggles, seeking to lay hold of this holy likeness more nearly, that I might present it to my countrymen, seduced by a vain phantom, it appeared to me that I was carried eighteen centuries back; that I contemplated the Saviour face to face; and I have come back from these holy places with a more joyous conviction of the reality of all this great past. I have come back with the profound faith that the past is more living than all that rises before our eyes. Against the Eternal Rock the waves will spend their useless force. I have come back repeating the saying of a great servant of God on his death-bed: 'The gospel is true!' If we believe, we shall see the glory of God."

CHRISTIAN HUMILITY.

If the Lord saw fit to place you in a position most obscure, or to assign to you a service the most menial, not calculated to catch the eye or win the applause, but rather the oversight and the slight of your fellows, it would be one of the sweetest tests of the reality of your love to Him. When Morrison, the Chinese missionary, the man of God who first gave the Bible to China in its vernacular, offered himself to the directors of the London Missionary Society as a missionary to the heathen, his appearance was so uncultivated and unpromising, that, hesitating to accept him as a candidate, they inquired if he were willing to go simply as an *assistant* in one of the missionary schools. "Gentlemen," was young Morrison's noble reply, "while the temple of Christ is building, I am willing to be a hewer of wood or a drawer of water." In a moment they decided that a man who *so* loved his Saviour, who was willing to undertake *any* service for Christ, was the fittest for the higher office of a missionary to the heathen. They accepted him as such, and the result proved that they were not mistaken in their judgment. If you love Christ, you will be willing to undertake *any* service your Lord and Master may appoint you. Love will make drudgery for Jesus pleasant and welcome. *O. Winslow.*

FAMILY WORSHIP.

Not a few Christians who desire, above all things, that their children should serve the Lord, neglect the best means to secure that result. They pray for them, are careful to have them attend Sunday-school and public worship, and occasionally exhort them to seek the Lord. What more can they do? They can maintain a Christian atmosphere at home. The experience of the Church proves that no influence equals home religion in converting children to Christ. And the most fit and potent expression of family religion is in family worship every day. The reading of the Bible and prayer daily, when children are growing up, is like the perpetual sunlight, changing and renewing the hearts by gradual, silent progress.

Let parents read and kneel before the Lord, have all the children kneel, from smallest to greatest, and they acquire a reverence and love for the Saviour, that will make them feel that a household without prayer is heathen, vulgar, intolerable. They love their parents, and revere their superior wisdom, and when from early childhood, they see them bow and pray, they come to regard prayer as an essential part of daily life.

But in order to do this, the worship must be regular and devout, and the whole family engage in it. Some families are not careful to have the children present when they worship. This is very wrong. The children, above all others, are benefited, and should always be present. Some do not teach the children to kneel during prayer, and hence, they awkwardly sit in their seats while the parents kneel. This is a sad mistake. If they do not kneel, they naturally suppose that they have no part nor lot in the devotions, and soon feel that it is wrong for them to bow before the Lord. We have seen many cases where grown-up sons and daughters had never bent the knee before the Lord, and thought it wrong to kneel until they were Christians. In this way they were made more shy and stubborn, and felt that there was an impassable barrier between them and Christ. This feeling is wrong and unnecessary. If family worship had been rightly observed they would have felt that they were very near the Saviour, and would be easily inclined to give their hearts to him. Indeed children thus trained, seldom grow to maturity without becoming practically Christians.—*Morning Star.*

HUSBAND AND WIFE.

Did you ever hear the word "husband" explained? It means literally "the *band* of the *house*," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence and thrift and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in a legal sense he is, but in no other; for he is not a *house-band*; instead of keeping things together, he scatters them among the pawnbrokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing; every family made its own. The wool was spun into threads by the girls, who were therefore called *spinsters*; the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife; and another remnant of this old truth we discover in the word "heir loom," applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or a bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in-door, stay-at home occupations, as being fitted for her who bears that name."

VARIOUS SUBJECTS.

A NAVAL OFFICER'S ESTIMATE OF MISSIONS.—The lamented Admiral Foote, the Christian patriot and hero, was a devoted and intelligent friend of missions, always ready when at home to testify to the importance and value of the labors of missionaries, and when abroad to give them the benefit of his personal sympathy and his official sanction. Admiral Dupont, the hero of Port Royal, like Foote, is a gallant sailor and an earnest Christian. At the recent anniversary in Boston, of the Church Missionary Society, of which he is President, in a noble testimony to the cause of missions, from his experience in different parts of the world, he said, "There is a mistaken notion at home of their ability and power. People generally go out and return without examining their operations; but no one who does, could fail to feel the highest respect and regard for these devoted men. I have seen them preaching in the streets of China, have gone into their schools and churches, and have always been impressed with the zeal, intelligence, and self-sacrifice manifested by them, to which I have often borne testimony, and this I will continue to bear as long as I have power and opportunity."

WHY PROF. AGASSIZ BECAME AN AMERICAN.—This very distinguished Swiss scholar, whom the Emperor Napoleon has vainly attempted to induce to return to France, in a speech at the Agricultural Show at Springfield, Mass., gave the reasons why he selected this country for his home. He said, "I am in the habit of looking into the condition of things, and of analyzing the facts which I witness, and I asked myself one day what was the difference between American and European civilization; and after careful and conscientious, and sometimes a rather trying survey of the case, I came to this conclusion: that the characteristic feature of European society was, that there the institutions were all calculated to crush down every effort which might intefere with the privileges of the few, while here every thing was organized to foster the advancement of every one. The American institutions are such, that they will allow every man to become a man who possesses the elements of true manhood; and upon that result of my consideration, I said to myself, having children, here should be my home and their home. I could not but enjoy those privileges of the boundless resources of the country which established its social organization upon such principles."

THE UNIVERSALIST MINISTRY TAKEN BY ONE OF THEMSELVES.—Dr. Fisher, of the Universalist School at Canton, Mass., thus uses his brush: "Our ministry has been burdened, and our societies cursed, with a class of ministers wholly unfitted, both mentally and morally, for the work of the gospel of Christ. Having that cheapest of all talents, readiness in extemporaneous speech, mixed with a bold assurance, often most conspicuous where the least of solid worth is found, they resort to the ministry as a means to gratify their love for discussion and debate, their desire for admiration, and their wish to obtain an easy living; all of which purposes are best subserved by a superficial, showy, controversial style of preaching. * * * When their shallowness or misconduct has made one place uncomfortable for them, they go to another; and so from place to place, leaving behind them a slimy trail of scandal, and too often a disheartened or demoralized society. Look over our *Register* for the last nineteen years, and draw a pencil over the name of every minister whose name is not tainted, and you will get a painful and suggestive aggregate."

CAPTAIN WINSLOW AS A CHRISTIAN.—In his speech before the Port Society at the Academy of Music, in New York, Captain Winslow, of the Kearsarge, made incidentally a beautiful revelation of his Christian influence over his men. He stated that during the long cruise of the Kearsarge, only two Sabbaths passed without a religious service on board the ship. It was his custom to have the bell tolled and the men invited to come, and his cabin was often filled with sailors at this religious exercise. In addition to the prayers, he commonly took up a portion of Scripture and expounded it and endeavored to illustrate it; and when in the vicinity of lands described in ancient prophecy, he would call attention to the fulfillment of the word of God, and would thus set Jack to thinking upon the reality of all divine truth.

BUSINESS A MEANS OF GRACE.—Instead of business becoming a feeder to covetousness, under the promptings of nature, it must become a stimulus to benevolence, under the promptings of grace. Dr. Hawes, in his biography of Normand Smith, a merchant in his congregation, says he never grew in grace more rapidly, or shone brighter as a Christian, than during the last six or seven years of his life, when he had the greatest amount of business on his hands. From the time when he devoted all to God, and resolved to pursue his business as a part of his religion, he found no tendency in his worldly engagements to chill his piety or enchain his affections to earth. His business became to him a means of grace, and helped him forward in the divine life, just as truly as the reading the Scriptures and prayer.

ANGLICANS, GREEKS AND ROMANS PRAYING FOR UNITY.—A number of bishops, priests, and laymen have regarded it compatible with the doctrines of their church to unite with Angelicans and Greeks in a society for promoting the union of Christendom, whose members recite a daily prayer for the consummation of a union between the Christian churches, and more particularly for the union of the Papal, Oriental, and Anglican churches. In the preface to a volume of *Sermons on the Reunion of Christendom*, recently published by the association, it is stated that of the seven thousand members of the association no less than one thousand are members of the Church of Rome. The Pope regards this step as too great a concession to heretics, and has forbidden the Roman Catholics to take any part in the association. It is reported that among the English Catholic bishops who had patronized the association, are Cardinal Wiseman and Bishop Brown.

NEW YORK CITY FATHERS AND ROMANISM.—Last year, immediately after the riots, and while the ruins of the colored Orphan Asylum were yet smoking, the Aldermen and Councilmen gave fifty thousand dollars toward the endowment of a Roman Catholic Orphan Asylum. During the past summer the same devout legislators voted over *four thousand* dollars to pay for a memorial to Archbishop Hughes, and to preserve their consistency, they have just granted $5,000 to the College of St. Francis Xavier.

GRANT AND THE NEGRO GUARD.—Not long since, the Lieutenant-General of the United States army was walking on the dock at City Point, apparently absorbed in thought, and with the inevitable cigar in his mouth, when a negro guard touched his arm, saying, "No smoking on de dock, sir."

"Are those your orders?" asked the General, looking up.

"Yes, sir," replied the negro, courteously, but decidedly.

"Very good orders," said Grant, throwing his cigar into the water.

QUARTERLY REVIEW GONE BY.—A letter from Edinburg, the center of the great publishing-houses of Scotland, declares that the days of Quarterly Reviews are ended, and supports this statement by a reference to the declining condition of many leading publications of this class.

INCOME TAXES.—We think our income tax, with the addition, a serious impost; but let us see how this matter is arranged in England. A man with a salary or total income exceeding $500, and not exceeding $750, is taxed on the whole amount, at the rate of $2.40 per $100, equal to $18. on an income of $720; on all incomes exceeding $750, the tax is at the rate of $3.60 per $100. on the entire amount equal to $36. on a total income of $1,000.

THE "COUNTRY PARSON" IN HIS OWN COUNTRY.—"Torc," in the *Congregationalist*, writes: "The 'Country Parson' is not a man of mark in Edinburg. His egotism is so near at hand here, that it sickens with disgust. He really is an uncommonly fine preacher, simple, practical and earnest, but it would be impossible to make the solid and sensible people of Edinburg think so; though his church is crowded by that class who admire the 'Country Parson'—who admire an elegant and refined pronunciation and a neat style, and who do not much care for what Chalmers called a man of wicht. Dr. Boyd is young in face, and dress and manners, very fluent, voluble in conversation, pouring out words with a torrent-like profusion, and overpowering you with what is really Johnsonian in its eagerness if not in its bluster. The 'Country Parson' is no beauty, quite the contrary, and is inclined to boldness; he claims to be an ardent admirer of the North, and sympathizer with our cause. A man very narrow in his ecclesiasticism, hating the church of Chalmers, Candlish and Guthrie with perfect hatred, full of admiration of a State church, and endeavoring to foist upon the establishment of Scotland the new ideas regarding the prayer-books and organs, which some of his compeers have advocated with more zeal than discretion. On the whole, the 'Country Parson' is best viewed at a distance. He has plenty of admirers in England, but in Scotland he is regarded as very thin."

"TABU" STANDS YET.—When his majesty, Kamehameha V ascended the throne of the Hawaiian Islands, there was a manifest chuckle among those rallying around the brandy bottle, "Now we'll have things in our way." A strong effort was made to remove the "tabu," but when the question came up in the House of Delegates, twenty-four were in favor of retaining the "tabu" and only eleven were for its removal!

BEFORE COMMUNION IN SCOTLAND.—Instead of a simple preparatory lecture before communion as with us, the Scotch have a fast, occupying the whole of Thursday, on which the city has all the appearance of the Sabbath, the stores being closed, the streets quiet, the churches thronged. Since in Scotland by far the larger part of the respectable portion of the community are communicants, the fast is far more generally observed than any such festival would be with us, and there is very little of that fast driving, opening of theaters and concert rooms, which characterises Fast Day in America. On Saturday afternoon churches are again opened, and divine service is held once more. Sabbath morning the Sacrament is administered, and on Monday morning, another sermon is preached, the city having all the quiet of the Lord's day. These are the various services which are gathered around the Communion Festival among the Presbyterians of Scotland. The Congregationalists, who have four churches in Edinburgh, go to the opposite extreme, have no preparatory service, and administer the Lord's Supper every Sabbath.

THE MARYSVILLE SANITARY CHICKEN.—Dr. Kendall sent east the following incident of the fair at Marysville:

A poor little boy brought a white chicken to the fair, which was all he had to offer, saying it might make some broth for a poor sick soldier. He had decked his little offering with ribbons of "red, white, and blue"; but as he had no money to pay the admittance fee, when he came to the door he was rejected. As he went down the street some gentlemen seeing his distress listened to his story, gave him a ticket and sent him in. The simplicity of the donor and the beauty of the offering attracted attention, and the chicken was put up at auction and sold to the highest bidder for $460 in gold, for the benefit of the Sanitary Commission.

The chicken has not put on any airs, has not even attempted to crow! (I hope the example will not be lost,) but is exercising the functions of chickenhood, and just now setting on a nest of nine eggs, and as it is not best to count chickens before they are hatched, there for the present we leave her.

YOUTH'S.

NOT NOW, MY CHILD.

Very often, when a happy young convert has been brought to Christ in early life, has he wished to go at once to be with him in heaven. To such an one the Saviour might be supposed to say, "Not now: I have called thee in thy youth that I may employ thee in my service. There is much to do in the world where thou now livest. Work first for me, and then, if faithful unto death, I will give thee a crown of life, and thou shalt be with me to behold my glory for ever."

Not *now*, my child—a little more rough tossing—
A little longer on the billows' foam,—
A few more journeys in the desert dreary,
And *then* the sunshine of thy Father's home!

Not *now*,—for there are weary wanderers lonely,
And thou must call them in with patient love;
Not *now*,—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not *now*,—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thes in their silent sorrow;
Wilt thou not tend them yet a little while?

Not *now*,—for wounded hearts are sorely bleeding,
And thou must teach the widow's heart to sing;
Not *now*,—for orphan tears are thickly falling;
They must be gather'd 'neath some sheltering wing.

Not *now*,—for many a hungry one is pining;
Thy willing hand must be outstretch'd and free;
Thy Father hears their doleful cry of anguish,
And sends his answer unto them by thee.

Not *now*,—for dungeon walls look stern and gloomy,
And sighs sound sadly on the prison breeze—
Man's captives, but thy Saviour's noble free-men;
Hast thou no ministry of love for these?

Not *now*,—for yet the awful gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open,—
Go to the banish'd ones, and fetch them in!

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Why should thy warm heart e'er grow cold and weary?
Canst thou not *watch with me* one little hour?

One little hour!—and *then* the glorious crowning—
The golden harp-strings and the victor's palm—
One little hour!—and *then* the Hallelujah!
Eternity's long, deep, thanksgiving psalm!

THAT HOLE IN THE FENCE.

Tommy Bates started off for school one bright September morning with his arithmetic lesson well learned, and his slate brim full of sums under his arm. He was a little early, but then his mother wanted him to leave a note for her at Squire Jones' house. Tommy was glad enough to go that way, for very often Simon, the squire's gardener, had given him a bunch of flowers, or a nice pear for the asking.

He peeped this morning through the slats of the garden fence, but no gardener was to be seen. Tommy was sadly disappointed, for he had made up his mind to carry a nice bouquet to his teacher, who was very fond of flowers. He did his errand, and then sauntered slowly along, for it yet wanted a quarter of an hour of school-time. Right across the way lay the squire's fish pond, glimmering in the sunshine, with its nicely pebbled shore and gaily painted boat. It made a pretty picture set in the green field; but Tommy did not look that way, for he felt sore about his lost bouquet, and, I am sorry to say, he began to hanker after some lucious looking autumn pears, which hung over the high fence of the squire's fruit orchard.

A club or a small stone would have brought half-a-dozen of them down, but Tommy would never have done such a thing as that, for he was on the whole a well meaning boy. Moreover, Squire Jones had entered into a compact with the village boys, whereby they were to touch none of his fruit, and he was to give them as many pears as they could eat, when he harvested them.

Now, boys, when your mouths begin to water after your neighbor's pears or apples, don't stop to look at them a second time, but walk straight along. This is what Tommy ought to have done; but, instead of that he lingered and parleyed until one of the pears wickedly found its way into his jacket pocket. Just then he spied a great eye peeping at him through a knot-hole in the garden fence. He threw the pear away, and ran off to school as fast as he could. He was a wretched, guilty boy all the week. The great eye kept following him; and when, on Saturday afternoon, Squire Jones' man brought a bushel of pears to the schoolhouse door, saying they were to be divided amongst all the young masters, save the boy whom the squire caught stealing. Tommy felt as if he could not live another day. He did live, however—lived to gain the squire's forgiveness—and, remembering this severe lesson, grew up into a good and honest man.

Whenever our young friends feel tempted to do anything that is wrong, let them remember that there is certainly a great eye looking at them. The eye of the Lord is in every place, "beholding the evil and the good."—*Well Spring.*

THE LITTLE BOASTER.

Walter Thorndike was a little boy who was never satisfied with telling a straightforward story. He was always obliged to invent a little to add to it, so that it might sound rather more wonderful. For instance, if he passed through a field in which there were one or two cows feeding, he would come home and say, "O mother! I came through a whole herd of cattle this morning, and there did not one of them touch me!"

Thus you see he told a story which was almost untrue, although he only meant to make his mother think he was a very brave boy, and I dare say he would have been very much displeased if any one had told him that he had told a falsehood.

His parents tried in a great many ways to cure him of this bad habit, but they did not succeed very well. One day, however, his father had given his elder brother John some work to do out in the barn. It was to sort over a large box of nails, laying the different kinds in separate piles. "I think John," said his father, "that you can get it done in an hour, if you keep on steadily."

"O father!" cried Walter, "I wish you had told me to do it instead. I could do it in ten minutes, I know."

"Very well," said Mr. Thorndike, "you shall do it; but if it is not all done in ten minutes, I shall not take you with me to your grandfather's to spend the day, as I expected to."

Of course, Walter could not finish the nails in so short a time, and so he lost his pleasant visit.

THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, February 2, 1865.

Notice.

THE office of the PACIFIC is removed to the north-east corner of Front and Clay streets, Room No. 1, up stairs.

Rev. J. A. BENTON,
" GEO. MOGAR,
" W. C. BARTLETT,
" E. C. BISSELL. } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

All Ready for the Answer.

Elijah, the prophet, had, on a certain time, agreed to try the question between himself and the Baalites by the answer which the one party and the other should receive to prayer. But he did not go out upon Carmel, and with no altar, no bullock, look up into the clear sky and ask for fire from heaven. He had things all ready for the fire, so that, when it came, it would have something to do, some way to show its virtue and power. He took twelve stones and with the stones he built an altar; he made a trench about the altar, as great as would contain two measures of seed, he put the wood in order, cut the bullock in pieces and laid him on the wood: he caused four barrels to be filled with water and poured on the sacrifice, and the wood; this amount of water was poured out three times and ran all about the altar and filled the trench also.

When he had done all this, Elijah prayed. "Then the fire of the Lord fell and consumed the sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench." Then the people could not help seeing that God had answered his prophet. They fell on their faces and they said, The Lord, he is the God; The Lord, he is the God.

Disciples of Christ pray a good deal. When they meet in the house of worship, they often pray repeatedly together. But if the Lord should answer and baptize them with the Holy Ghost and with fire, would there be any altar and sacrifice and wood and water ready by which He could make his power felt? Do we not invite our Lord often to our dwellings and our churches, and yet he looks in and sees that there is no preparation, and apparently no expectation of Him, and so he goes his way? He is a wayfaring man that stoppeth for a night. Even his night's lodging appears grudged to him. No wonder he dislikes to stay with us.

We pray for revival, the special visit of the Divine Spirit. Have we got any work ready for that Spirit to do, in case He is pleased to answer us? We try to open the gate into the full stream of Divine power, which presses to flow upon us. Have we any water-wheels to be moved, any great works of love and labor ready to run, as soon as the power is let on? We say, come, O breath, and breathe upon these slain souls that they may live. But have we prophesied unto them, warned them, told them of God's promises? By our faithful efforts, have we got them ready? In the prophet's vision, the noise, the shaking, even the coming of the flesh and sinews upon the dry bones occurred before he invoked the breath of the four winds. Have we prepared our fellow men for God's special answers of grace? Are we ready ourselves to receive and use the thing for which we ask? Is the altar all built, the wood properly placed, the sacrifice laid upon it, and the water brought and poured plenteously over all? Does everything invite and expect the baptism of fire?

Office Discourses.—No. 55.

TEXT—2 Peter, 1: 3. "That hath called us to glory and virtue."

Introduction.—We assume this to be the correct rendering of the original Greek; which some respectable authorities doubt. At all events Christians are called unto glory and virtue, whether the text of the original so teaches, or not. The glory we pass by for the present. Our concern is with virtue. Virtue is sometimes valor. Sometimes it is a stern fortitude, and a manly bearing up against the thronging ills of time. Sometimes it is power, but not a physical force. And sometimes it is moral excellence, goodness, purity of heart and uprightness of life.

Argument.—1. The nature of virtue. This has been one of the themes of all ages. Discussion, essay, and treatise have hung around it. Men have asked the question and answered it a thousand times—What is it that makes virtue virtuous? What is the foundation of virtue? And if they have not yet quite satisfied themselves, as philosophers, they have concluded to be content as men with saying, that virtue is virtue, and he is the best who has the most of it. Judged either by its inherent nature, or by its tendency, virtue must be pronounced good; and if we declare that it is not "founded in utility," we know that there is no use in trying to get along without it, and that we must voluntarily obey the highest laws of our being before we can have any virtue.

2. The need of virtue. Our prime necessity is virtue. Men can exist without virtue. They can exist without society. They can exist in a shriveled and degraded way. But they cease to be men when they cease from virtue. As half-men, having flung much away, and still holding, as by the teeth, to some prominent virtues, they are wonderful beings; and they surprise us often with their singular devotedness, and their seemingly disinterested benevolence. But to be whole men, and really to do and bear their great part in life, men must practice virtue, and feel it, too. And they must be more than outwardly and nominally virtuous; they must be so with a will, and an inward delight. They need nothing else more than they need this satisfaction in virtue.

3. The relation of virtue. Virtue is not religion, but religion is virtue, as including it. There are some rather virtuous people, who are not religious, or who make their virtue their religion. And there are some rather religious people who are not so virtuous as they ought to be. Their sentiments and feelings are good, but their moralities are not up to the level of their joys and their prayers. Some do not forget that they are called unto "glory," and they freely shout the word, yet they fail lamentably in their virtue, and hardly remember they were equally called to that. The cause of Christ suffers much whenever in their morality Christians fall below their religion. The censorious world will not accept a fervid devotion in the room of a strict morality. Virtue, as honor, as valor, as probity, must act as the body-guard to the sweet angel of our piety. Virtue must build our holy altars, and religion offer her sacrifice and incense thereon.

Remarks. 1. It is a happy thing to have virtue and religion go with equal step, hand in hand; but if one precede the other, trouble arises in their adjustment. It is fortunate for every one to have been trained to morality and virtue. Then religion has only to sanctify, not to lay foundations.

2. It is wrong to condemn people severely whose profession of religion is high and their moral practice low. They may not be hypocritical. Their moral training has been defective; their notions of virtue are rather loose, and they have not seen the beauty of the under-walls on which the pillars of glory stand.

3. Bare rocks in a barren field are they who feel themselves called neither to glory nor to virtue, but reject them both.

Thoughts from a River's Bank—in Three Parts.

PART III.

The influence of rivers, as seen in history, has its analogy in the influence of human lives.

Men have ever planted themselves on the margin of rivers. There cities have sprung up, industry has been developed, commerce has spread her wings. The first pair dwelt in a garden which spread out on two sides of a river. The oldest civilization of the world lies in shapeless ruin along the banks of what is significantly called the "River of Asia"—the Euphrates. The wealth of the Nile built Thebes and Memphis and the everlasting pyramids. So, some one river seems to be inseparably associated with the history and the individuality of every nation of the globe. What is Palestine without its Jordan? Rome without its Tiber? Germany without its Rhine? England without its Thames? Given the history of the rivers of the world and you have a kind of universal history, which includes even the minutiæ of national growth and decay.

How striking and forcible this analogy to human lives! There are *great lives* that stand out just so marked and prominent in history. They have impressed themselves upon the plastic surface of affairs, just as the rivers have worn their channels in the soil. They have shaped the destiny of whole communities; they have waved the hand and cities have sprung up; they have spoken the word and commerce has spread her white wings; they have bound hundred-handed industry to their triumphal car. Blot out a few great names from the annals of any nation and you have blotted the whole; you have lost the connection and a true history is no longer possible. The truest, the most comprehensive history of the world, is the history of human lives.

These lives, moreover, are representative. They stand not alone. As the thousand streamlets go to make up the river, so a myriad of lives flow into one to make it vast and powerful. Washington stood for America, Wellington for England, in certain periods of their history. All lives that are lifted above the sphere of plodding mediocrity are lifted upward by the force of other lives conjoined in them. What a grandeur does this view give to the life that is great and powerful! However great, it is made up of influences as small as the rain drop, as gentle as the drop of dew. There is not a life which, if it do not stand forth as the manifest resultant and representative of many lives, does not at least contribute its portion to form such lives. It has been said that a single tract brought to the door of Richard Baxter wrought his conversion; he wrote the "Saint's Rest," which converted Dodridge, who wrote "Rise and Progress," that led Wilberforce to Christ. Wilberforce wrote "The Practical View," which converted Leigh Richmond, who wrote the "Dairyman's Daughter," which has been blessed to the conversion of thousands of souls. Thus the stream of influence deepens and widens as it flows. There are few Cæsars and Washingtons, few Baxters and Voltaires, but there are multitudes who are constantly at work forming such lives, and whose work flowing ever into that of others, as the rivulets flow together, make at last a mighty hero or a mighty scourge—a Cæsar to destroy the liberties of his country, or a Cromwell and a Washington to maintain them; a life like that of Wilberforce to scatter broadcast its infinite wealth of blessedness, or like that of Hume and Paine, to spread as widely its poison and death.

And history helps us to extend this analogy. It is not the largest rivers that have wrought the greatest wonders in the world. The Tiber is not a hundred yards in width, but the city of the seven hills, the invincible Rome of ancient history, sat a queen upon its banks. The Thames is but a small stream, which might be let down bodily into some of the rivers of Europe or America without sensibly increasing their volume, and yet it has "diffused more of activity and power in the world than all the other rivers of Europe combined." The Amazon drains an area of two million of square miles, and discharges itself into the ocean through a mouth large enough to swallow all the cities of the world at a gulph; but whoever thinks of the Amazon, except as a mere river. It is not historic. Its influence among the rivers of the earth is but as the drop in the bucket. But the little Connecticut, only a silver thread in the comparison, touches not a rood of soil that is not grandly memorable; is as inseparably linked with New England as New England is linked with America and the world. In like manner, we do not look always to the great outstanding lives which are drawn with the deepest lines and the brightest coloring, for the greatest influence. There are some humble cobblers that stand higher in the estimation of a true philosophy than many a member of Congress or of Parliament. There are poor artisans who ought to command a larger space in the history of the world, and undoubtedly do in God's Book of Remembrance, His history of the world, than many that have led armies and sat on thrones. Harlan Page was a Tiber to which the most famous sage or politician is but as a Siberian Obi, flowing uselessly amidst frozen solitudes. The humble Nettleton, directly or indirectly the means of converting thirty thousand souls, stands above Cæsar or Napoleon. Robert Raikes, the founder of Sunday-schools, founded a dynasty that is broader than Russia and mightier than the armies of France. John Bunyan, the tinker, proved to be a greater monarch than Charles II, who imprisoned him. Let no one be discouraged at the apparent straitness and narrowness of his life. God chooseth the weak things of the world to confound the mighty, foolish things to confound the wise. The little spring up in the mountains is not a river but it is the source of one. We may be only springs—let us be content, if we may set the rivers flowing that shall make glad the city of our God.

For the Pacific.

Christianity or Atheism.

The conflict against unbelief has been brought to this position that no standing is left for the belief in a God outside of the postulates on which Christianity rests, and that the world must either abandon theism or accept Christianity as the logical consequence of those postulates.

The attempt has been made by such writers as Theodore Parker to take and maintain a position half way between the faith of the church and atheism. He accepted a large part of the natural theology which is the substruction of our religion, and defended with great energy the personal nature of the Deity, as also the immortal, moral, and responsible nature of man. The logical necessities of such a position, when carried out faithfully, would have compelled him to accept the evidences of Christianity. But to escape this inference he abandoned his theistic position, and for the moment had recourse to arguments borrowed from Pantheism, which are quite as fatal to the position he took of faith in the existence of a personal God and man's accountable moral nature as they are to the Christian doctrines against which they were employed. Hence, Theodore Parker is denied a standing among philosophers, for the reason that his fundamental position was taken on a two-fold basis, whose one half would eat up the other. The intermediate position he took is untenable, and the verdict in which the first men on both sides agree is, that he must either take a simple theistic position, and accept Christianity as its logical consequence, or else give up theism altogether, and resort to some one of the forms of atheism.

Renan is still more unfortunate. In his exceedingly shallow but exceedingly brilliant life of Christ there were rhetorical reasons which proved sufficient to hold him back from the Atheistic position. He accordingly appears there in the half-way house in company with Theodore Parker. But, when pressed with the inconsistencies of such a position, we are then told that the "Life of Christ" does not exhibit his mature philosophical position. That is contained in a number of previously written essays, in which he abandons the recently and conveniently assumed deism, and plants himself upon a more definable but an atheistic pantheism. The philosophical position of the "Life of Christ," whose sale is even now enriching his purse, was already abandoned before it was taken.

Thus all the intermediate ground between Christianity and Atheism has been fought over in search of a consistent and defensible position, and the decision which up to this time has been reached, and in which all parties agree is that no such intermediate positions exist between the main works and features of the two great parties opposing each other in the conflict between faith and unbelief.

We rejoice in this narrowing of the field of controversy. We rejoice in the simple manner in which the question is now presented to the world. When men can see that as far as they are concerned they are really called upon to decide between the Gospel of Christ, as it stands, and a universe with no God, and a soul with no personal immortality, it cannot be doubted which choice they will make. The persistent efforts of all the deistic party to find some footing short of atheism shows how human nature can, when untaught by the gospel, crave a God. It is only by desperate struggles, and an almost immeasurable opposition of heart to the word of salvation and the rules of Christian living that men can bring themselves to choose no God at all and no personal immortality rather than submit to the gospel. It is then a great gain for truth, and a hopeful sign to the church, when all blinds, false issues, and indefensible positions, are given up, and the issue made up, as we have stated it to be, between atheism on the one hand and Christianity on the other.

Which will you choose?

WE have received a communication from "A Subscriber," in which he refers to an article in our issue of December 1st, entitled "Ministers at the Polls." He is confident that no clergyman lives in the State who declined to vote in the Presidential election on the ground of "ministerial propriety." While endorsing "every word of the principles expressed" in the article, he thinks the writer was misinformed as to the motive of the unknown minister.

WE would call the attention of those wishing to study French and Spanish, to Prof. Jonkheym's advertisement in another column.

College Papers—No. 5.

BY S. H. WILLEY, COLLEGE OF CALIFORNIA.

There are two great facts just now claiming the attention of the Christian public. They are facts of great moment, and their coincidence adds vastly to their importance. The first fact is, that the field for ministerial and missionary service, is wonderfully enlarging, and the second is, that the number of young men preparing for this service is actually diminishing. The coincidence of these facts at this time, ought to excite the profound attention of Christians.

With respect to the first, we find the world at large wonderfully opening to receive the Gospel. This is the word that reaches us from almost every quarter. And what we call the home-field, is enlarging and ripening with a rapidity never known before. Look at this coast, as an example. A dozen or fifteen years ago it was foreign territory in every sense of the word. We came here as explorers. There was not even a map of the country by which anything could be learned of it. It was considered a remote and unimportant province of Mexico.

Now look at it. Now ask how the world esteems it. Now look at Bancroft & Co's large map of the Pacific States and Territories!

A glance will show the contrast and indicate the change which less than twenty years has wrought. Now the demand for ministers and Christian teachers has increased just in proportion as these improvements have gone on. And this part of our country, which we take as an example, is only a type of many other regions. Fields of enterprise are springing up all the way across the continent, from here to the Mississippi river, and population is pouring in—and must not the Gospel go with them? And now the South! State after State redeemed from rebellion! Vast territories now wasted and desolate, but soon to bloom again under the culture of a new people Must not the Gospel go there?

Does not our noble country present a field for Christian service sufficiently inspiring to stir the hearts and enlist the efforts of the whole company of the disciples? Will they not send forth their Christian teachers and missionaries into all these new regions, North South, East and West, by scores and hundreds?

This brings us again to our second fact. When they inquire for these teachers, will they be found? The alarming truth is, that the number of young men preparing for this service is very small, smaller by far than for years past. This is owing to various causes, but principally to the war. Youthful, manly, patriotic scholars, have largely enlisted in the army. They have left the classes behind them in the Colleges and Seminaries very much thinned. Now these are the classes that are to yield us our supply of ministers, a few years hence! What a prospect is here! Just when the demand is to be greatest, the supply is to be smallest!

What is the remedy for this? every true heart inquires. How can we create a supply to meet this coming demand? There is only one way. Call in the young men of the country; assemble them in our Colleges and Seminaries, and put the responsibility of this work right on their consciences. But lately the call of the country was "to arms"! and how quickly our youth seized the sword and filled the ranks of our regiments. The sword has nearly done its work, and now the country's call is for Christian ministers to sow the seed of the Word over this great domain.

Now we say, and we say it without fear of disappointment, let the church send out this call early—let her proclaim it in sincerity and earnestness, and young men will respond to this also. They will come and prepare themselves to take the "sword of the Spirit," the living Word and wield it for their country and for Christ. But they will not come if they are not called. They must see and feel that the work is of surpassing importance. They must receive this impression strongly from Christians. They must come to feel the weight of this calling, as a real "necessity laid upon them." Christian ministers and people, who have this great work at heart, must go to young men with it and lay it out before them. If they are not Christians, this call is only an additional reason why they should at once become so, and as such it may be urged with great power.

But Christians, in order to appeal to youth in this way, must do preliminary work. For example, in order to persuade the wide-awake young men of this country to prepare themselves for such service as this by obtaining a liberal education, they must first provide the institution where such an education can be acquired.

When the nation wanted trained army officers, she established her West Point. When we want our youth to enter upon a service requiring as a preparation, a College education, we must build the College. This has been done long ago, in the older States. It must be done here.

Furthermore, when the nation, having provided her West Point, called on her youth to come to it, and fit themselves for her service in the profession of arms, she offered them a sufficient support from the start. Now it may not be possible for Christians to say just this to young men who will enlist in the service of the Gospel. It might not be wise to do so, if it were possible. But this at least is both possible and wise. When we find young men of worth and talent, who would respond to the call for ministers, but who lack the means of procuring the necessary education, we can provide ways in which they can help themselves. We can assure them if they go forward, and do well, that they shall not fail. To such as are actually helping themselves, we can give help, and enable them to come forward, and in due time be ready to take their places, where they are most needed, in the great field. This, also, has been done systematically, and for years, in the older East. The same thing needs to be commenced here. Something has been done already, and with most satisfactory results. The way is now opened for doing more: Scholarships may be provided for the assistance of talented and worthy young men, whose means are limited, upon which they can o through their course of education. These scholarships may consist of a guaranty of a specified amount, monthly, toward paying the students expenses. This guaranty may be given by an individual, or by an association, by a church, or by a Ladies' society, and be made to continue through the four or six years' course of one student, or for a longer time.

The appointment of the individual students to enjoy the benefits of these scholarships may be made by the donors, or be left to a proper Committee, who might be charged with the responsibility of seeing that the help is worthily bestowed.

A beginning made in this way, might, in due time grow into a system, framed and shaped by its own working, and become a most efficient and useful institution.

Such scholarships are needed now. Funds contributed for this purpose by individuals, churches, or associations, would be immediately used to help on worthy students, who are doing their best to sustain themselves, but who are under the heavy disadvantage of uncertainty as to their being able to continue through to the end.

These men are wanted, every one of them, in the service of the Gospel—that we well know. Shall they be encouraged to continue to strive for it, and to devote themselves courageously to their work? Are there not others, also, in various parts of the State; young men of fine natural abilities, known probably to the ministers, and members of our churches, who would gladly enter upon a course of preparation for the ministry, if they could rely upon some moderate amount of assistance? This is a matter immediately practical. It would be well if no time were lost in beginning the work here indicated. It is now February, the month in which occurs the annual concert of prayer for Colleges. Would it not be timely to make this occasion the beginning of some earnest effort in this matter? What say the ministers and Christian people, who read these articles?

[For the Pacific.]

Clerical Gratuities.—No. 5.

One would think that "Number Four," who lives up so high, and in such a clear sunny air, would take a very correct view of his poor neighbor's premises. Certainly you would hardly imagine that one dwelling up in such a beautiful balcony, with a very land of Beulah for his prospect, would take the trouble to throw ugly things that never belonged to us, down into our little "back yard," and then tell people to see what an unsightly place we keep.

Yet this is just what you have been doing, "Number Four." See here, what you have been pitching down upon us from your loft in the upper story. Look at it, and be ashamed of yourself.

You say, "Would our good friend, in his zeal against gratuities, dry up the stream of such affections by flinging into its course the rejected gifts it thought to offer? Would he deny to a father the privilege of making happy with favors the family he loves? Would he abolish that custom of Christmas gifts?" etc. And again, "Should he decline the proffered favor (of the poor woman with a rich and useful gift)? Should he send her back really and uselessly humbled to her home, inquiring of her heart whether indeed she was such a cypher in the race?" etc.

O you upper-story man, with such a clear and beautiful outlook! How could you have the heart to try to make people think we kept anything so ugly down in our little back yard? We never dreamed of anything so monstrous. You never found any such thing on our premises. But you found just the opposite. Here it is. Come down and see it.

We say, "Let it be clearly understood what it is against which we protest. Not against ministers being kindly remembered in the interchange of friendly tokens and neighborly benefactions. We don't wish to be left out of that charmed circle in which mutual confidence and affection find appropriate expression; in which every gift has a meaning, and every service is the outgoing of love." And again, speaking of the common assertion that these gratuities are expressions of friendship, we say "To this, in so far as they can be shown to be the offspring of a sincere personal regard, we do not object. The gratuities against which we are speaking are *those that come from without this sacred circle of mutual affection.*"

This disposes of the last half of "Number Four's" criticism, which is based upon the fact that between pastor and people there exist "feelings most sacred and relations most beautiful." We never said a word against such feelings finding appropriate expression. We assumed that they would, and said distinctly that we did not wish to be left out of that sacred circle of mutual affection. We agree perfectly, it seems, so far as this argument goes; and why he should have tried to make us appear at variance, is not plain, unless it was to get an opportunity for saying some very beautiful things, in which he has certainly succeeded.

Possibly it was from a consciousness that upon another point, which he has not seen fit to discuss, we should not agree, namely, to what extent these gratuities spring from a regard to those "tender and holy relations." We agree that when they do they are very beautiful and never to be lightly esteemed.

Probably we should also agree that in any actual case of a favor bestowed, unless the motive is very plain, we ought to presume that love prompted it, and so accept it thankfully. And here let us say, that our object in this discussion has not been to induce ministers rudely to reject proffered favors, but so to change public opinion that these gratuities may never be offered except in such circumstances as will leave no doubt that love prompts them. We would have men remember that if it is painful to have gifts rejected when affection prompts them, it is equally painful to receive gifts when affection does not prompt them.

Just here then, probably, lies the difference between us and our critic. He seems to assume that these gratuities are all gifts of affection, though he says they "are neither more nor less than delicate expressions of men's sense of the sacredness and unworldliness of our calling." If they are no more than that, they certainly do not spring from the people's affection. But suppose he meant that they are either the one or the other, and here is where we differ. "They are all gifts of affection," he would say; or else "delicate expressions of men's sense of the sacredness of our calling." "O, wad some power the giftie gie us" to see the "tender and holy" affection in the free tickets to concerts, and balls, and festivals, and in the free rides over toll roads, railroads, and in the reduced prices of all the tradesmen, and in the free services of ever so many classes of men who don't think enough of the minister even to come and hear him preach. And as to the "delicate expressions (by the way, wouldn't a generous support be a more delicate expression) of men's sense of the sacredness of our calling." Why, my dear innocent friend, how long have you been living up in that beautiful balcony, away from the godless throng, that you do not know that many—we do not say all—of these givers of gratuities have no more regard for sacred things than a stalled ox. Men who over-reach in trade, men who profane God's holy name—a more sacred thing than our profession—men who run their cars and boats all through God's holy day—such men will give gratuities to the clergy.

No, they are not *all* gifts of affection, or "delicate expressions of men's sense of the sacredness of our calling." In ever so many cases, other motives are very apparent. Very often they are given simply because it is the custom; especially is this true of the gratuities which men, who are not Christians, give to the clergy indiscriminately. And even when they come from his own people, other motives than those of affection are often plainly seen. For instance, a minister receives a call to another and wider field of usefulness, and wants to go. But the people want him to stay. So they begin to hedge up his way, and, among other things, give him a *surprise party;* and bar him in with a few hundred dollars worth of household goods. How they love him! Of course they do, or they would not wish him to stay. But is affection the only motive? Is it love, pure and simple? Perhaps so; but you will find it hard to make the church, which has given him a call, believe it. So of the more formal *donation visits* which are so common just now in New England. Most of them are got up expressly to eke out a poor pastor's living. Thus we might name a long list of gratuities in which other motives than those of affection, or a "sense of the sacredness of our calling" are very apparent. But we cannot dwell upon them, for we have a word to say about the first half of "Number Four's" criticism.

And here, too, his error—his error as a critic, we mean—lies in agreeing with us exactly, in his premises, while assuming that we differ. His argument is based upon the assertion that "the ministry is not a money-making profession, and ought not to be."

So we said. We based one of our objections against gratuities on this very ground, namely, that it excites suspicions of our calling's being a mercenary one. We agree perfectly in our premises. But we differ in our inferences, thus.

Because the ministry is not a money-making profession, he would have the pastor receive his salary and ever so many perquisites.

Lest the ministry might be thought a money-making profession, we would have him receive his salary only.

Which looks the most like money-making?

[Remainder next week.]

[For the Pacific.

City Tract Society.

The City Tract Society met Monday the 23d January, at the Rooms of the Young Men's Christian Association, the first time for two months, the holidays having interfered to prevent a meeting in December. As is known, a City Missionary was appointed a few months ago, to labor as an Evangelist of the Society, and also to take charge of the Tract work, using his efforts to enlist the sympathies and active cooperation of Christians generally in the cause. The propriety of such a course seems to be already manifest. The meeting was attended more largely, and was more interesting than any previously held for a great while. There seems to be an awakening interest in the work, and a growing conviction of its importance. Statements of a highly interesting character were made by some of the distributors. One, a lady, had met with a kind reception from the Hebrews, among whom she had been. They accepted tracts thankfully, and appeared willing to read them, and also to let their children attend Sunday Schools. Another found his tracts received with more kindness on his last visit than on the previous one. One said that he had entered on the work with many misgivings, and with no relish at all for it, but that now he was fully convinced of its importance, and it had come to be pleasant to him. Another had been among the grog-shops about the wharves, and with the sailors and cabin-boys, on some of the clipper-ships, talking familiarly with them, and with the officers too, leaving tracts with all, which they promised to read. He had been among the firemen too, and the hackmen around the Plaza. He was courteously received by nearly all, and among the hackmen only four refused the tracts.

There are now about sixty distributors at work, whereas, previous to the last annual meeting, not more than about half that number were engaged. The prospect for an increase of the number is good. The Missionary, in addition to acting as a *business agent* for the Society, performs also, something of the work indicated by his title, going round with tracts and papers, among the poor and among strangers, talking with them about Christ, and occasionally reading the Bible to them, praying with them, and laboring for their salvation. He visits the City and County Hospital, ministering to the spiritual wants of the inmates, and supplying them with such appropriate reading matter as he can procure. He also goes every Sabbath to the Baracks, on Harrison Street, where two or three hundred soldiers are temporarily stationed, supplying them with tracts, papers and testaments, conversing with them, as opportunity offers, and preaching to them, with which they seemed pleased, behaving very orderly, and listening attentively. The work there is becoming quite interesting. Last Sabbath, after the service, while conversing with the men, the Missionary discovered among them one of his old Sunday School scholars, whom he had not seen for years, he having been away from State during that time, in the service of his country, and having just reënlisted for another three years. He urged him also to become a soldier of the Cross, and hopes that he will.

Preaching on the street has been tried, so far as to give assurance of its need, and will be attended to more in future.

The report of the Missionary shows the following as the result, in figures, of his labors for the two months, since the last meeting; business calls, 429; missionary visits, (principally to families,) 87; visits to the Hospitals, 24; to the Barracks, 13; prayer-meetings attended, 58; other meetings, 9; addresses in behalf of the work, 6; preaching, 8 times; religious conversations, 308; Bibles and testaments distributed, (in seven different languages) 333; prayer-books 2; pages tracts, 2,500; papers and pamphlets, 448.

The prospects of the society are flattering, and it is hoped that much fruit for the Master's garner will be the result of its labors. COM.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

Mr. J. H. Warwick will give an entertainment for the benefit of the Green Street Congregational Chapel, consisting of select readings from Shakespeare and the Poets, at Platt's Hall, Thursday evening, Feb. 9th. The Euterpians will sing on the occasion.

FAVORABLE SIGNS IN THE CITY.—Some fifteen conversions are reported by the *Evangel* in connexion with the 2d Baptist Church. Tokens of good appear also in the 1st Baptist Church.

AN OLD CALIFORNIAN.—Rev. W. Taylor, formerly of the Methodist Episcopal Church in this State, is said to be making an unusual stir among the various denominations of Sydney, Australia, by his preaching in the chapels, and his out door services. Hundreds have been added to the church through his instrumentality.

—Rev. A. E. Kittredge declines the call to the Central Presbyterian Church in Newark, N. J.

MODEST AND GENEROUS.—A note was received at the office of the *Advocate* in this city, on Monday, the 23d ult., containing one hundred and fifty dollars in legal tenders, with this direction: "Please appropriate the inclosed one hundred and fifty dollars to the Christian Commission, or the Freedman's Relief Society, or to any other charity which you deem most needy." The note was without date or signature. There was nothing about it to distinguish from whence or from whom it came. The money was handed to Rev. C. P. Lyford, Agent of the Christian Commission.

—The Trinity Church society in San José, are decorating the grounds around their new house of worship with shade and ornamental trees. We wish every church would go and do likewise.

NO STATUS ON SLAVERY.—*The Pacific Cumberland Presbyter*, copying an item from our columns respecting a change of name and status on Slavery in its denomination, says of the church, "But we are doubtful of her having '*changed*' her *Status* on Slavery. If she ever had any particular *status* on that subject, we were always ignorant of it; and if she now has any, she has certainly taken it very recently." We have only to say, if a church of Christ never has had, and does not now have any status on Slavery, it is quite time it had one.

Eastern and Foreign.

Congregational.

THE LARGEST MEETING HOUSE IN NEW ENGLAND.—It is in the good old town of Woburn, Mass. We well remember its dedication, and took part in the exercises, October, 1860. It is 150 feet long, and 87 wide, and cost $62,490; a good sum for only a smart New England village. Pews were sold to the amount of $20,000, and with a debt of $40,000, Dr. D. Marsh, now of Philadelphia, was dismissed, and Rev. J. C. Bodwell was installed in 1862. The debt was then reduced to $24,000. On the 21st December, 1864, the house was illuminated in honor of the complete liquidation of the debt. The parish has pews unsold to the value of of $7,500. That was a good commemoration of Forefathers' Day. The church membership numbers 527.

MEMPHIS, TENN.—The only unconditionally loyal church, is the Union Church. The congregation numbers 150.

CHRISTMAS GIFT IN PARK STREET CHURCH, BOSTON.—At the close of the morning service on Christmas Sabbath, the pastor, Rev. A. L. Stone, announced to the congregation, that he wanted from them a Christmas present. "What is it?" He then read extracts from a letter he had re-

ceived from a Massachusetts officer in the regular army in Louisiana, stating that a regiment now going into winter quarters, is completely destitute of reading matter of any description; and questioning the pastor, "If the people knew our want, would they not help us? Good books would relieve the monotony of camp life, and prepare the way for a revival of religion." The coveted present was a library for that regiment, a book from each of you, *now, this afternoon*, as you come to the afternoon service. Don't forget it." The result was a library of 400 volumes ready for shipment on Monday.

GLOVERSVILLE, N. Y.—The church at Gloversville, N. Y., for thirteen years past, under the charge of Rev. H, N. Dunning, has lately enlarged its house of worship, with the addition of a splendid organ, new conference room, social parlors, etc., at a cost of $10,000.

REVIVAL AT OBERLIN.—Not because it is unusual, says the correspondent of the *Independent*, but because it is an interesting fact, I am glad to report religious interest at Oberlin. Mr. Finney is said to be preaching with more than usual power. Fifty-two were united with the church at its last communion. The institution brings in a large and constant supply of material for conversion. What a precious harvest it reaps every year!

DR. HOLBROOK SURPRISED.—Dr. J. C. Holbrook, of Homer, N. Y., was surprised on Christmas Eve, and received presents to the value of $250.

A LIBERAL LAYMAN.—The first of twelve additional chapels in London, for which an eminent Christian merchant, Mr. S. Morley, has agreed to contribute one-third of the cost, was recently opened.

Presbyterian.

A NOBLE HOME MISSIONARY CONTRIBUTION.—The Third Presbyterian (N. S.), church, Pittsburg, Pa., has just forwarded to the Committee on Home Missions, a contribution of $2,500. This, added to a recent donation from its Sabbath School, and to the value of missionary boxes, makes up the amount to $3,000.

PHILADELPHIA PASTORS REMEMBERED.—The Rev. Dr. March, of Clinton Street Church, received a Christmas gift of $1000 from his people. Another pastor, whose people are as modest as they are liberal, received $2,500.

A NEW ENTERPRISE.—The Presbytery of New York has appointed a committee to organize a Presbyterian Seaman's church. It is to be called the Church of the Sea and Land, since it is designed for seamen, and also for Presbyterians residing in the lower part of the city, where there is no Presbyterian church. The Rev. Alexander McGlashen has charge of the enterprise.

DEATHS.—Rev. Abraham Blakely, of Lawrence, Kansas, died in New York, on the 19th December, and Rev. Frederick W. Graves, on the 8th, at Canandagua, New York.

PROGRESS OF THE WAR.

While the general prospect of our cause was never more encouraging, there is no marked progress to chronicle as having recently occurred. We cannot help believing that there is something in the numerous peace rumors which reach us almost every day. The New York papers profess to give, continually, new versions of the mission of Mr. Blair to Richmond, and amongst them all it is difficult to get at the truth. It is disputed that Mr. Blair has been to Richmond more than once, he having been refused a pass by Gen. Grant the second time, as not having any authority from the President. The New York *Herald* declares that the mission of Blair to Richmond was not, as has been generally supposed, a failure, but that it resulted in fully disclosing the fact that many rebel leaders are desirous of peace, and are willing to submit on much more reasonable terms than their newspapers would lead us to suppose. It is even said that Jeff. Davis besought Blair to have a Constitutional Amendment passed by our Congress prohibiting slavery, as the hope of saving slavery was the only obstacle to an early peace! If our telegraphic news from the East—for which we are very thankful—were sifted a little closer we might get just as much gold without such a frightful amount of useless dirt.

During recent high water in the James the rebels came down the river with five iron clads and a coöperating land force, hoping to clean out the Yankees entirely. But, unfortunately for them, our batteries were too much for them. One of their iron-clads was blown up, two more injured, and the balance quickly withdrew without doing any damage. They had expected to ride free over the obstacle which had been placed in the river, which they did. They expected to find that most of our fleet had gone to Wilmington, which made no difference. They seem to have made no account of our shore batteries, which made such havoc among them.

Sherman is getting his forces in hand, if he has not already started for another drive through the confederacy. Like the frogs of old, the rebels might say of these excursions, "it may be fun to you but it is death to us."

It it one of the brightest signs of the times, that the rebel soldiers who guard our prisoners in the South, are allowing many of them to escape, out of pity. Numerous instances of this kind have occurred. The writer of this recently heard of the escape of his brother from the Stockade at Florence, S. C., and his safe arrival at his home in Conn. He had once before made the attempt, having been out six weeks, traveled 300 miles, and reached a point within thirty miles of Newbern, when he was retaken. He confirms the worst accounts of the treatment of our prisoners. If any confirmation were needed, the fact that he grew so fat while he was out of the stockade, after his first escape, that his comrades did not know him when he was taken back, would be sufficient.

MARRIED.

In this city, January 24th, by the Rev. Mr. Twining, James Johnson to Emma F. Gift, both of San Jose.

In this city, Dec. 29th, by the Rev. Albert Williams, John H. Randolph to Mary E. Magee.

In this city, January 25th, by Rev. H. A. Sawtelle, Wm. A. Arnold to Amanda M. Nelson, both of San Francisco.

In this city, January 24th, by the Rev. Dr. Burrowes, at the Lick House, Dr. H. G. Blankman to Lillie W. Parsons.

In this city, January 25th, by the Rev. H. Stebbins, Edmund Wilson to Maria L. Woodside.

In this city, January 25th, by Rev. O. P. Fitzgerald, E. F. Smith, of Washington Territory, to Mary E. Smith, of San Jose.

In Sacramento, January 24th, John Allen to Alice Hazard Carroll.

In San Juan, Monterey county, January 1st, Robert Brotherton to Lucy Canfield.

In Marysville, January 23d, Henry Lange to Annie Groose.

In Sacramento, January 19th, George E. P. Hunt to Nancy Brown.

In Sacramento, January 25th, W. L. Campbell to Alice C. Hatch.

In Indian Springs, Nevada county, January 23d, A. B. Driesbach to Lucy E. Hatch.

In Upper Placerville, January 20th, John W. Ray to Sarah Vance.

In Cacheville, January 6th, Thomas C. Way to Mary F. Bobnett.

In Knight's Landing, January 15th, John S. Miller to Melissa E. Phillips.

In Sacramento, January 23d, Lewis N. Giaque to Rowena Holmes.

DIED.

In this city, January 23d, Horatio Varicas, a native of London, England, aged 25 years, 3 mos.

In this city, January 26th, M. J. Behnken, a native of Ottersberg, Kingdom of Hanover, aged 33 years.

In this city, at St. Mary's Hospital, Elizabeth Allison, aged 28 years.

In this city, Jany. 24th, at City and County Hospital, John Williams, a native of N. Y., aged 50 years.

In this city, January 24th, Margaretta Catharine, daughter of Harry S. and Margaretta Homans, aged 1 year and 2 months.

In this city, January 23d, Carl Victor, only son of Charles and Albertina Josephine Melin.

In this city, January 27th, Amelia C. wife of Anson Perry, aged 30 years.

In this city, January 25th, Harry, infant son of Augustine D. and N. Carpenter.

In this city, January 25th, at the German Hospital John Myers, a native of Poland, aged 34 years.

In this city, January 27th, Eve, wife of John Sandstrom, a native of Sweden, aged 38 years and six months.

In this city, January 27th, John H. Spooner, of Newport, R. I., aged 44 years.

In this city, January 28th, Mabel, youngest child of John and Amelia Wright.

In Oakland, on the 9th of of January, Bertha Louisa, aged 9 months, infant daughter of G. W. and M. E. Scriber.

In Sonoma City, Jan. 29th, Mrs. M. C. Walker, wife of Dr. E. D. Walker, a native of Gallatin, Tennessee, aged 48 years and 6 months.

In Virginia City, Nevada, Albion Bradish, formerly of Portland, Me., aged about 40 years.

In Sacramento January 25th, James Lewis, son of A. and Sarah Duncan, aged 2 years 3 mos.

At Greely's Mill, Mariposa county, January 16th, son of A. Dexter, aged 3 years.

In Hogg's Diggings, El Dorado county, January 19th, Samuel B. Beavers, of Zanesville, Ohio, aged 64 years, 1 month.

In Port Wine, Sierra county, December 31st, Frederick Rudge, aged 38 years.

San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS., Wholesale Provision Merchants, 406 Front street.

Flour, extra, ℔ bbl.	11 00 @12 50
Do Superfine	10 00 @11 50
Corn Meal, ℔ 100 ℔	4 50 @ 4 75
Wheat, ℔ 100 ℔	4 00 @ 4 12½
Oats, choice, ℔ 100 ℔	2 75 @ 3 00
Barley, ℔ 100 ℔	3 12½@ 3 35
Beans, ℔ ℔	— 3¼@— 4½
Potatoes, ℔ ℔	— 3¼@— 3½
Hay, ℔ ton	30 00 @35 00
Live Oak Wood, ℔ cord	7 — @ 8 —
Beef, on foot, ℔ ℔	— 6 @— —
Beef, extra, dressed, ℔ ℔	— 14 @— —
Sheep, on foot, ℔ ℔	— 2½@— 4½
Hogs, on foot, ℔ ℔	— 10 @— —
Hogs, dressed, ℔ ℔	— 9 @— 14
Groceries, Etc.	
Sugar, crushed, ℔ ℔	— 16 @— 17½
Do China, ℔ ℔	— 11½@— 13
Coffee, Costa Rica, ℔ ℔	— 21 @— 23
Do Rio, ℔ ℔	— @— 23
Tea, Japan, ℔ ℔	— 70 @— 72½
Do Green ℔ ℔	— 50 @— 85
Carolina Rice, ℔ ℔	— 9½@— 12½
China Rice, ℔ ℔	— 5½@— 9
Coal Oil, ℔ gall	— 55 @— 62½
Candles, ℔ ℔	— 18 @— 23
Ranch Butter, ℔ ℔	— 35 @— 45
Isthmus do ℔ ℔	— 30 @— 35
Cheese, California, ℔ ℔	— 15 @— 27½
Eggs, ℔ doz	— 45 @— 50
Lard, ℔ ℔	— 22 @— 25
Ham and Bacon ℔ ℔	— 22 @— 25
Shoulders, ℔ ℔	— 15 @— —

SPECIAL NOTICES.

ALLCOCK'S POROUS STRENGTHENING PLASTERS

Have the compactness of kid leather and the flexibility of a silk glove. They are becoming appreciated by an intelligent public. They have restored the withered hand, removed the unsightly hump, cured varicose veins and external aneurisms. For all affections of the chest, weight about the diaphragm or upper portion of the bowels, in colds and coughs, for injuries of the back, for all strains or bruises, for a weak back, for nervous pains of the bowels, and other nervous affections and cramps, for heart affections—in all cases they have to be used to be properly appreciated.

As strengthening plasters, and for skin diseases, especially moth of the skin (lichen), and all unsightly discolorations, they are unsurpassed. In affections of the kidneys, in nervous diseases, stitches and epilepsy, in pains of the back, of the chest, and in tic doloreux and rheumatism, applied over or near the part where the pain is felt, their application is attended with the most satisfactory results.

THOMAS ALLCOCK & CO., "Brandreth Building," New York.

W. F. BRANDRETH, OFFICE AT CRANE & BRIGHAM'S, San Francisco.

Sold by all Druggists. dec8-6m

Sore Throat, Cough, Cold,

and similar troubles, if suffered to progress, result in serious Pulmonary, Bronchial and Asthmatic affections oftentimes incurable.

BROWN'S BRONCHIAL TROCHES

are compounded so as to reach directly the seat of the disease and give almost instant relief

The TROCHES are offered with the fullest confidence in their efficacy; they have been thoroughly tested, and maintain the good reputation they have justly acquired. For Public Speakers, Singers, Military Officers, and those who over-tax the voice, they are useful in relieving an Irritated Throat, and will render articulation easy. To the soldier, exposed to sudden changes in the weather, they will give prompt relief in Coughs and Colds, and can be carried in the pocket to be taken as occasion requires. Sold at 25 cents a box.

Redington & Co., Agents for California.

jan5-1m

H. M. NEWHALL. J. O. ELDRIDGE.

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Auctioneers & Commission Merchants,

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REGULAR SALE DAYS:

MONDAYS and THURSDAYS—Catalogue Sale of Boots, Shoes, Clothing, Hardware, Fancy Goods, etc.

WEDNESDAYS—Catalogue Sale of Dry Goods, Silks, Embroideries, French Goods, etc.

NOTICE.

Mr. GILBERT PALACHE has an interest in our business from this date.

H. M. NEWHALL & CO.

San Francisco, January 3, 1865. feb2-tf

OAKLAND ACADEMY,

A Select Classical and English Boarding and Day School,

Ninth Street, below Broadway, OAKLAND.

Rev. DAVID McCLURE, A. M., Principal.

The Academic Year is divided into two terms of five months each. The first term commenced on the second Monday of July, and the second term on the second Monday of January.

Having limited the number of scholars, the Principal, who has had many years of experience in teaching at the East, and in this State, pledges his entire time and personal attention to those committed to his care, that he may secure for them a thorough preparation for business or for College.

While the mental and moral culture of the students will be most earnestly sought, it will be no less the aim to give constant attention to bodily exercise and for the formation of such habits as will secure and preserve health.

Except in special cases, no pupil under twelve years of age will be received; nor need any apply, unless it is his purpose to give prompt obedience, and conform his habits to the regulations of a well-governed Christian family.

EXPENSES:

Board, lights, washing, tuition, etc., per month, $35.00
Tuition for day scholars 6.00
No extra charge for Vocal Music and Modern Languages.
Drawing and Instrumental Music at Professors' charges.
Each student will provide himself with his own bed linen, towels and napkins. jan19-3m

STEPHEN S. SMITH, LUMBER DEALER,

Market Street, at intersection of California.

Oak, Ship, Plank and Timber, Ash, Hickory, Black Walnut, Cherry, Spanish Cedar, MAHOGANY,

White Wood, Maple, Eastern Pine, Hickory Axles and Wagon Poles.

june16-3m

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Great International Exhibition in London,

Over the two hundred and sixty-nine Pianos entered for competition from all parts of the world.

The special correspondent of the New York Times says:

"Messrs. Steinway & Sons' indorsement by the Jurors is *emphatic, and stronger, and most to the point than that of any European Maker.*"

A constant supply of the above superior instruments can be found at the Agent's,

M. GRAY, 613 Clay Street.

Piano Tuning,

Done by a first class workman, from Steinway & Son's Factory, New York.

feb2-tf

PROF. JOHN JONKHEYM'S,

High School Building,

Powell, near Clay Street.

EVENING SCHOOL,

In French and Spanish,

Commencing at 4 o'clock, P. M., on Monday, January 30th, and every evening in the week except Saturday.
French, from 4 to 6. Spanish, from 6 to 8.
German, from 9.
Tuition for the term of 3 months, $15 in advance.
Pupils received at all times.

fe2-3m

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RUSSELL & ERWIN Manufacturing Company,

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Jobbers and Country Merchants supplied upon the most favorable terms.

☞ Orders promptly and carefully executed.

We are also Agents for the sale of

Lillie's celebrated Wrought and Chilled Fire and Burglar Proof Safes, and Bank Locks.

The experience of years proves them to be the best Safes in the world.

SAN FRANCISCO, Dec. 31, 1864. jan5-tf

WARD'S PERFECT FITTING SHIRTS.

These Shirts are too well known, both on the Pacific Coast and the Eastern States to need any comments; a trial will satisfy the most fastidious. A full assortment Gent's fine Furnishing Goods.

S. M. H. WARD & SON,

387 Broadway, N. Y., 323 Montgomery St., San Francisco

an5-3m

THE "FLORENCE."

This new Sewing Machine makes Four distinct Stitches! Feeds the work either way! Sews from thin to heavy goods without change of tension! Has no spings to get out of order! Is the most rapid sewer in the world! Is strong and simple in construction, and will do a greater range of work and with less trouble and change than any other Machine.

☞ The Florence has taken each and every Premium awarded to Family Sewing Machines at the Fairs held on this Coast in 1864!

These Machines are for sale by

J. L. Polhemus, 190 J Street, Sacramento.
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M. Wollheim, Guaymas, Mexico.

Do not buy a Sewing Machine until you have seen the FLORENCE.

SAMUEL HILL, General Agent,

111 Montgomery Street, San Francisco. jan5-3m

WHEELER & WILSON'S Sewing Machines.

Notice to Families.

We would respectfully call the attention of all Families who are without a SEWING MACHINE, to the importance of having one. Our highest priced machine will pay for itself, twice over, every year, (and they will last, with careful usage, twenty years,) in the saving of time alone, for a woman can do as much work in ONE HOUR, with one of our machines, as TWO CAN DO IN ALL DAY, BY HAND-SEWING.

The fame of the WHEELER & WILSON MACHINE, is wide-spread, having taken the premium at the

World's Fair, in London in 1862,

And at the Great

World's Fair in Paris, in 1861,

And as a further proof of the entire satisfaction which the WHEELER & WILSON Machine gives, is, that for braiding, it cannot be equaled. It is remarkable for its evenness of stitch, and beauty of finish.

J. H. HAYDEN, Agent.

Corner Sacramento and Montgomery Sts., San Francisco.

june23-tfis

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Light as Linen, and white as snow; readily cleaned with soap and water; have been worn for the last three years in preference to any collars, both in Europe and the Eastern States. For sale at

S. M. H. WARD & SON'S,

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jan5-3m

PACIFIC INSURANCE COMPANY.

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oct22

BRANDRETH'S PILLS

Purify the Blood.

To cure us when we are sick, the medicine we use must purify the blood. Consumption would neve take away our dearest ones, if purgation with Brandreth's Pills had been sufficiently repeated during the attacks of Influenza, Colds and Coughs. Because the tubercles are a deposit from the blood, which Brandreth's Pills surely remove. Cancer, Canker, and all eruptions of the skin, are from impurities of the blood, which would be entirely prevented if Brandreth's Pills were used in full, purifying doses, when our health is first broken by colds, rheumatism, billious affections, dysentery and other causes. Headaches and fevers of all kinds, even bowel affections, pains in different parts of the body, are all the consequence of matters retained in the blood beyond the time nature designed.

Brandreth's Pills, promptly used, even in a single dose of three, four or five, often suffices to produce a permanent cure, and the impurities brought away are the best evidence of the great sanitary qualities of the Pills. Old age will be slow in his approaches, and his advance will be easy by the use of these Pills, which appear to aid the vital powers, and seems designed by nature as the natural medicine of man.

The Value of the Brandreth's Pills

depends upon their wonderful power in strengthening the principle of life, and weakening the principle of disease, and finally expelling it from the body. Let us consider the subject carefully—would disease affect us if our blood were pure? Then in proportion that BRANDRETH'S Pills purify the blood they tend to restore health. The very action upon the system which BRANDRETH'S Pills possess, convince all who use them that they remove only the impure humors. For if they took any of the healthy fluids from the body it would be weakened. But the contrary is the case.

Brandreth's Pills are composed of the simplest vegetables; singly they have little or no effect, but in combination they are of wonderful power in eradicating disease, and have won themselves the just name of "Universal Remedy."

They Cure Dyspepsia, Reduce, Lessen and Expel the Principle of Disease.

DR. THOMAS R. HAZARD, of Portsmouth, R. I., says: "That twenty-seven years' experience with this medicine confirms his belief that in very few instances would the Physician's services be required if Brandreth's Pills were promptly used in the early stages of disease."

MR. LOUIS C. VOGT, publisher of the *Morristown Banner*, says in that paper, in the month of January, 1863, over his own signature, that this noble medicine, Brandreth's Pills, cured him of Dyspepsia and Costiveness, when all other medicine and advice which he had tried had proved altogether useless for his relief; and, further, that their effect is so pleasant that a child would not complain.

But their merits are well known; in full doses there is no surer purgative; in smaller ones they act as a gentle stimulus, curing costiveness, and purifying the blood. They are every day curing thousands who were deemed incurable until this blessed medicine was used.

It is now well known that the BRANDRETH PILLS have cured thousands of hopeless and helpless persons, even when the first physicians had pronounced them beyond all human means of relief. It is now not only well known that the BRANDRETH PILLS *do cure*, but it is also understood *how* they cure—by their purifying effect on the blood, they restore the body to health.

Principal Office for BRANDRETH'S VEGETABLE UNIVERSAL PILLS, BRANDRETH BUILDING, New York.

W. F. BRANDRETH,

Office at CRANE & BRIGHAMS, San Francisco.
For sale by all respectable dealers in Medicine.

dec8-6m

BOARDING AND DAY SCHOOL

For Boys 14 years of age,

Fourth Street, between Jefferson and Grove, OAKLAND.

The next session of this School will commence on MONDAY, JANUARY 16th, 1864.

MISS MARY A. DOYLE, PRINCIPAL

Among the various establishments in California, there is not one especially conducted for young boys. Miss Doyle's School at Oakland is designed exactly to meet this requirement, where the pupils will receive not only the very best instruction in the solid branches and accomplishments, but, being under the constant supervision of the Principal, they will be trained in habits of obedience, order, and politeness, so necessary to success and happiness in life.

The health of the pupils will receive particular attention, and their diet and clothing be cared for as if under the watchful eye of a parent.

The location is eminently healthy, with plenty of ground for exercise.

An accomplished teacher of French, who is a native Parisienne, is a member of the household, and the French is at certain portions of each day presented as the only medium of familiar conversation.

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In the care of very young pupils, who require special personal attendance, a small extra charge of $5 per month will be made for the same.

Instrumental Music and Drawing taught in the most thorough manner, and at the lowest possible prices.

No deduction for absence or sickness, save for one month.

$4 per month, or $1 per week for day pupils.

REFERENCES.

Reference is made, by permission, to the following gentlemen. Those in *italics* have had children under the care of the principal:

Rev. Prof. Durant, College of California, Oakland.
Rev. E. B. Walsworth, Oakland.
Mark Brumagim, Esq., Banking house of Brumagim & Co., San Francisco.
E. D. Wheeler, Esq., Attorney at Law, corner Montgomery and California streets, San Francisco.
George Kellogg, Esq., of the firm of Flint, Peabody & Co., San Francisco. an12-tf

SAN FRANCISCO INSURANCE COMPANY,

Incorporated in March, 1861.

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ALL PAID UP IN CASH.

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Premiums received by this Company for Fire Insurance, are not sent to Eastern States nor to Europe, to enrich Stockholders there, but are accumulated for additional Security, to the Capital for the payment of Losses.

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A BENEVOLENT — FIREMAN'S FUND INSURANCE COMPANY — PRO ARIS ET FOCIS — 1863 — HOME INSTITUTION.

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Fully Paid in Gold Coin.

20,000,

The Greatest Amount taken on any One Risk.

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HOME Mutual Insurance Company,

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Organized in Conformity with the Laws of the State of California.

IS NOW PREPARED TO ISSUE POLICIES of any amount not exceeding $20,000 in any one risk, upon Buildings, Merchandise, Incomes, Vessels, and Cargoes in Port, and other Personal Property, against Loss or Damage by Fire; also, the Lives of Persons at home and abroad; and Vessels, Cargoes, Freights, Specie, and other Insurable Property, and Interest against the Perils of the Seas, Inland Navigation and Transportation, on as favorable terms as any other responsible company.

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Money to Loan. dec22-tf

UNIVERSITY OF THE PACIFIC, SANTA CLARA.

THE twenty-second semi-annual session will commence JANUARY 12, 1865.

The Preparatory Department of this Institution affords excellent opportunities to youth desiring to prepare for College or for commercial pursuits, and the Collegiate Department furnishes instruction to the extent of a thorough Classical and Scientific graduating course.

Students from a distance will reside with the President of the University, excepting those who have special permission to board elsewhere, and be under his supervision at all hours.

Board, tuition, and washing, for session of five months, *payable in advance*, $165.

For further information, address Rev. E. BANNISTER, D.D., Santa Clara. dec23-2m

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HARDWARE,

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Corner of California and Battery Streets, SAN FRANCISCO.

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Pacific Mail S. S. Co.

THE FOLLOWING STEAM ships will be despatched in the month of FEBRUARY:

GOLDEN AGE, E. S. Farnsworth, Capt., Feb. 3d.
CONSTITUTION, J. T. Watkins, Capt., Feb. 13th.
SACRAMENTO, Wm. H. Hudson, Capt., Feb. 23d.

From Folsom street Wharf, at 9 o'clock A. M. punctually,

FOR PANAMA

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

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A. ROMAN & CO.

Have just received an extensive and

WELL SELECTED STOCK OF BOOKS,

Suitable for

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Fine Editions of Standard Authors,

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All of which we offer at the lowest prices.

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dec15-1mis

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512 and 514 Washington Street,

Importer and Dealer in

DRUG AND CHEMICAL GLASS WARE.

ALSO,

Assayers Articles and Chemicals,

SUCH AS

Assay Balances, Crucibles, Furnaces, Muffles, Retorts, Cupels,

And a full supply of

ACID AND CHEMICALS,

ALSO,

Photographic Materials.

Having correspondents in England, France and Germany, as well as the Eastern States, and importing direct, customers can rely upon reasonable prices and good articles.

Receiving direct from the manufacturers, LADD & OERTLING, London; BECKER & SONS, Antwerp, their celebrated ASSAY and BULLION BALANCES, and from Germany, PLATNER'S SUPERIOR BLOW PIPE CASES, making the most complete and extensive assortment ever offered on this coast.

Goods carefully packed by experienced hands to ship to any of the Pacific States, or coastwise.

JOHN TAYLOR,

512 and 514 Washington Street.

dec1-tf

SEEDS!

Just Received at

SILVESTER'S New Seed Store,

WASHINGTON STREET,

Between Battery and Front.

Fresh Grass

AND

CLOVER SEEDS,

CONSISTING OF

Kentucky Blue Grass, Timothy,
English Rye Grass, Red Top,
Orchard Grass, Bent Grass,
Mixed Lawn Grass, Millet,
White and Red Clover.

10,000 lbs. New Crop

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PURE ALFALFA.

Also, in constant receipt by every Steamer, FRESH GARDEN, FLOWER, FRUIT and FIELD SEEDS, of all varieties, which are offered at wholesale or retail, at lowest market rates. Orders by mail or express, will receive prompt attention.

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dec15 tf

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School Books, Law Books, Medical, Scientific, and Religious Works, Juvenile Toy and Gift Books,

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From the American Sunday School Union, American Tract Society, and other Publishers.

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Booksellers and Stationers,

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Catalogues and Price Lists may be had upon application.

This is the only place on the Pacific Coast where a dealer may procure his entire supply upon the most liberal terms and at the lowest rates.

H. H. BANCROFT & CO.,

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YOUNG LADIES' SEMINARY BENICIA.

On the 15th of October, 1864, MISS ATKINS resumes, after a year's absence, the control of this Institution, and hopes, with renewed health, energy and care, on her part, and with the assistance of her old corps of well known and thoroughly qualified teachers, to make the school worthy of the patronage of a discriminating public.

This Institution has never been sold, or its ownership transferred; but it was rented for one year, with the special understanding that its character and identity should be preserved. The period of rent has expired; and on MISS ATKINS' return to the school, it becomes established on a more permanent basis than ever before.

The Discipline, Regulation and Course of Study of the School are such as have been published, annually, in its Catalogues; or, materially, such as are found in the best regulated Seminaries for Young Ladies.

EXPENSES.

Tuition, Board, Lights, Washing, Family Care. $80.00

PER MONTH OF FOUR WEEKS.

Academic Course 35.00
Music—with use of Piano, for Practice 10.00
Vocal Music—Private Lessons 8.00
Languages—Ancient and Modern 4.00
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Payment, in all cases, quarterly in advance.

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DRAWING AND PAINTING.

FREDERICK A. BUTMAN.

☞ The Spring Term opens January 4, 1865.

jan5-3m

NAPA YOUNG LADIES' SEMINARY.

The next Session of this School—located in the healthy and beautiful town of Napa, will commence

Tuesday, January, 3d, 1865.

The course of Study is thorough and comprehensive. Pupils can enter the Seminary at any time, and boarders will find it a retired and pleasant home.

For further particulars, apply to

MISS M. S. MCDONALD, Principal.

dec29-is3m

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For the Holidays!

J. R. MEAD & CO.

Importers, Wholesale and Retail Dealers in

FINE CLOTHING

AND

Gentlemen's Furnishing Goods

Corner Washington and Sansome Streets,

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Corner Bush and Montgomery.

A Large and most Splendid Assortment of

CLOTHING

of every description, is constantly kept on hand at the above named places, and persons will find the prices to suit the times.

Let those in need of Clothing call and examine for themselves.

dec22-1m

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J. T. BOWERS,

No. 131 Montgomery Street, near Bush,

Importer and Dealer in

PIANOS, CABINET ORGANS, MELODEONS, MUSIC AND MUSIC BOOKS,

OF EVERY DESCRIPTION.

Sole Agent for

HALLET, DAVIS & CO'S PIANOS,

Who have received Premiums for the past twenty years for making a first-class Instrument.

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Importers and Jobbers of

English and American Hardware, CUTLERY, FARMERS', MECHANICS' AND MINERS' TOOLS, ETC. ETC.

306 AND 308 BATTERY STREET,

Between California and Sacramento,

SAN FRANCISCO

THE FARM.

"IT IS TOLD ME I MUST DIE."

[Richard Langhorne, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution, he wrote the following exquisite and remarkable poem. In the language of the *Quarterly Review*, "A poem it must be called, though it is not in verse. Perhaps there is not in this, or any other language, a poem which appears to have flowed so entirely from the heart."]

It is told me I must die:
O, happy news!
Be glad, O my soul,
And rejoice in Jesus, the Saviour!
If he intended thy perdition,
Would he have laid down his life for thee?
Would he have called thee with so much love,
And illuminated thee with the light of the Spirit?
Would he have given thee his cross,
And given thee shoulders to bear it with patience?

It is told me I must die:
O, happy news!
Come on, my dearest soul,
Behold, thy Jesus calls thee.
He prayed for thee upon his cross;
There he extended his arms to receive thee;
There he bowed down his head to kiss thee;
There he opened his heart to give thee entrance;
There he gave up his life to purchase life for thee.

It is told me I must die;
O, what happiness!
I am going
To the place of my rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of my God;
To sit at the table of my king;
To feed on the bread of angels;
To see what no eye hath seen;
To hear what no ear hath heard;
To enjoy what the heart of man cannot comprehend.

O my Father!
O thou best of all fathers!
Have pity on the most wretched of thy children!
I was lost, but by thy mercy found;
I was dead, but by thy grace am now raised again;
I was gone astray after vanity,
But I am now ready to appear before thee.

O my Father!
Come now in mercy, and receive thy child!
Give him thy kiss of peace;
Remit unto him all his sins;
Clothe him with thy nuptial robe;
Permit him to have a place at thy feast;
And forgive all those who are guilty of his death.

On Glazing Fixed Roofed Green-houses.

There is a right way and a wrong in every operation, and the wrong is pretty sure to come first to hand. We saw an instance of this recently in a professed glazier starting his job of glazing in a fixed greenhouse the wrong way. It may be well to state what is meant by a fixed roof. It is one without sash. In their place the sash bars are fastened on the top and bottom plates of the house. With the old sash the glazing was done down, and afterwards placed on the rafters; the fixed roof has to be done up. This glazier had erected a sort of scaffolding over and was carrying up a wide width at a time. This is tiresome work, as the back has to be much bent to get at it. The proper way is to erect a moveable scaffold (simply some boards) of the same angle as the house, and *inside*, just sufficiently below the bars to allow the workman to straddle the bar. He then commences at the bottom, working to the right, and should first run up his bedding putty either all or part of the way, as most convenient.

Another important matter then presents itself, which is properly fastening the glass. In the case we speak of, a great error was first committed in supposing no brads were necessary to secure their "dropping." As the sun was very hot, it soon, however, showed itself, and tacking had to be done. There is a right and wrong in this also. The wrong came first—the whole row was was laid, then tacked. The better way is to lay the first pane at the bottom, securing it by a brad driven vertically into the plate; then take one brad (which is generally sufficient) and tap in one quarter inch from the top of your pane; now lay your next pane, and so proceed, until the whole row is completed. Then fasten each pane tightly by a brad on each side, just over the part they lap, which should be about a quarter of an inch, except for flat roofs, when three-eighths may be necessary, but avoid too wide a lap. The sash bars should be laid to within an eighth of the exact size of the glass, whatever that may be; and then if properly bedded and fastened, no top putty is necessary, but in its place a coating of a very thick white lead laid on with a brush. Such glazing, if all is right, is very secure; but little breaking from frost can occur, as the tighter the work the less the breakage, and if as we have before recommended, one third white lead is used with the putty, being thoroughly mixed, such glazing, with an occasional outside painting, will last three times the length that ordinary putty will, however well put on.—E. S. *in Prairie Farmer*.

Shall Apple Orchards be Cultivated?

This question has been raised by an experienced horticulturist, who contends that they should not, while the mass of opinion is decidedly the other way. The *Philadelphia Culturist* has the following remarks on the subject:

"We have known orchards to bear fruit well, which for many years were permitted to lie in grass, but eventually they gave out, and ceased to be productive. On the other hand, we know of orchards which for thirty years have been cultivated as regularly as other portions of the farm, and the results have been the continued health of the trees, and unless destroyed by frosts, a regular average annual yield. The stirring of the soil appeared to impart new energy to the trees. They not only presented a healthy and vigorous appearance, but yielded handsome returns yearly. The crops, it is true, may not have been as luxuriant as on those parts of the farm not so much shaded, but every bushel of oats, corn, potatoes or turnips might properly be set down as so much clear gain. It is well to remember that deep plowing in an orchard is not advisable. A good evidence of the value of cultivation is shown by the fact that when trees run to wood, and yield little or no fruit, the luxuriant growth of the wood can be readily checked, and fruitfulness promoted by putting the orchard in grass for a couple of years. If, at the end of that period, shallow plowing is resorted to, the beneficial effects will be apparent to the most casual observer."

OLD LEATHER FOR MANURE.

Dry hides contain some sixteen or eighteen per cent. of nitrogen, or more than thirty times as much as ordinary barn-yard manure. If they could be decomposed so as to render their nitrogen immediately available for plants, they would be one of the most powerful fertilizers in the world—fully equal to the best Peruvian guano. The largest crop of potatoes we ever saw raised was upon land which received a liberal dressing of old well rotted manure belonging to a saddler who kept a horse and cow, and who was in the habit of throwing all his old scraps of leather on the manure heap.

A correspondent of the *Germantown Telegraph* says that he offered the boys in his town twenty-five cents a cwt. for all the old shoes they could collect. He procured in this way several hundred pounds. He roasted them in an oven, heated to double the heat required to bake bread, and they became sufficiently brittle to be readily ground in a bone mill.

The leather dust was put on some potatoes in the row, aside of bone-dust, and the difference was in favor of the leather manure, it being much finer, and consequently had a more immediate effect; the effect of the bones, however, were also distinctly seen from a distance. On each side a liberal supply of barn-yard manure was used; but *the difference was very plainly shown in favor of the two former fertilizers.*

The ground was put in with wheat after *the potato crop was taken up, and now no* difference can be seen between the leather and bone manure; but a very marked difference, at a distance, where those fertilizers and the barn-yard manure were applied—the former leaving a dark green streak through the field with tall and well-stocked grain. It is quite a contrast. Although the wheat on the whole field is good, yet the part where the leather and bone fertilizers were applied; is so much superior as to institute numerous inquiries by strangers passing along.—*Genesee Farmer.*

[From the Mercantile Gazette and Prices Current.]

WHY GOLD IS SO HIGH.

There is but one cause of the high price of gold, and that is the excessive quantity of our paper currency. The thing that fluctuates so in value is not the incorruptible yellow metal, but the green notes that promise to pay their face in this metal at some future time.

When our currency was all specie-paying, and therefore of the same value as specie, the quantity in the country amounted to some 200 or 250 millions of dollars. This was the quantity that fell to our share in the natural distribution of the money of the world by the inexorable laws of trade. It was just the quantity that we needed to effect the exchanges of property that we were in the practice of making in the course of our trade. If we had wanted any more we should have sent abroad some portion of our sixteen thousand millions of property and exchanged it for the desired amount of money. If we produced more in our own borders, as we did not want it we sent it abroad and brought in property that we did want in exchange.

We now have in circulation some six hundred or seven hundred millions of paper money, and its aggregate value is just the same as the two hundred or two hundred and fifty millions of the old specie-paying currency.—This aggregate value of our currency is fixed by the laws of trade and we cannot alter it. If we should increase the amount of our currency to one thousand millions, it would, provided its credit was unimpaired, be worth twenty cents on the dollar—in other words, the price of gold would be five hundred. But if we should diminish the paper in circulation to two hundred millions, it would be worth 100 cents on the dollar, or gold would be at par.

We hear of powerful combinations of the Wall street brokers to keep the price of gold from rising, or to keep it from falling. Those gentlemen might just as well get up powerful combinations to keep the tide from rising and falling. As the thing that fluctuates is the value of treasury notes, and as the value of these depends upon the quantity in circulation, no person can exert any material influence upon this value except the man who has control of the issue of the notes, and that man is the Secretary of the Treasury. If William Pitt Fessenden decides to increase the circulation of treasury notes, the value of the notes will fall, in other words, gold will rise; but if he decides to retire a portion of these notes from circulation, their value will increase, or gold will fall. Military successes or disasters, or the combinations of brokers have but a temporary influence upon the price of gold.—*Scientific American.*

Wanted—A New Currency.

It is announced in various quarters that the Treasury Department is engaged upon a new fractional currency, and the report is not at all incredible, for a new kind will be a regular necessity until we are provided with a better sort than the last. In point of convenience and adaptability to circulation, the greenbacks and national notes are all that could be desired, being of good size, durable, and well guarded against counterfeiting. Not, so, however, with the fractional currency. The first issue answered the purpose pretty well, so well that the second was entirely unnecessary, except as a specimen of what the Treasury Department could do. But the words, "engraved and printed at the Treasury Department," are hardly a compensation for the wretched thin paper, the coarse, daubed, wooden-like design, and the feeble impression, all of which have made the counter feiter's task so easy that hardly any of us knows which of the plasters in his wallet is counterfeit and which genuine, for the genuine themselves are in one sense "bad," intensely so. If the American Bank-Note Company were dilatory or extortionate with their work, it was a public misfortune; but it is a greater one for the Department to enter into competition with regular engravers before it has the facilities and the experience requisite for the production of good work. As it is, the present style of fractional notes is such as no professional workmen would stake his reputation upon, and the only wonder is that the quantity of spurious currency in circulation is not very much greater than it is. If the Treasury Department cannot do better than this, let it make the best terms it can with the bank note companies, and not entail losses upon the public by any more experiments. A very little thumbing reduces our present currency rags almost to the level, in appearance, of the trash issued by the cities of Richmond and Lynchburg.—*U. S. Economist.*

A New Textile Fiber.

In consideration of the high price at which all varieties of textile fabrics are now held, it is important that the material from which such fabrics are made should be increased in quantity. Cotton is almost out of the market. Until the war is ended, and the questions at issue decided positively, we cannot count upon another crop with any certainty whatever. Flax is beginning to come into market to some extent, and factories to spin and otherwise work it up into wearing apparel are springing up in various parts of the land. The machinery required for this branch of industry is in great demand, and we hope ere long to see some substantial energy and enterprise in the shape of cheap, durable and elegant linens. There is always a demand, however, for coarse, heavy and strong bagging or crash. This has hitherto been supplied from the overflowing abundance of the cotton crop, but that being cut off and foreign materials being also high, it is necessary to look about for some addition to the list of fibers from which heavy sacking can be made. Such a fiber has been discovered in the husk of the maize plant, or Indian corn, which is grown in such abundance in this country. The husk which envelopes the ear is now used to a great extent in Austria for making paper. Immense quantities are made and the quality is said by competent judges to be equal to the best rag paper ever manufactured. It is in the process of obtaining the paper stock from the corn husk that the fiber is set free. Neither are injured but are separate and distinct products of the wonderful plant.

The fabric which is woven from this fiber is immensely strong. Cordage is made from it, and it bears some resemblance in color to the cocoa fiber; although far inferior to it in strength, it is much superior in point of softness and elasticity. Some samples of cloth we have seen woven from this fiber would make excellent toweling or "crash" for covering carpeting. It is also valuable for making enameled cloth or oil-cloth, and it takes any coating applied to it readily, and retains it firmly. Specimens of enameled cloth made on this fabric as a base are equal to the best English cloths.

The very general interest which attaches to the discovery of a new material which can be used in the arts, should lead manufacturers to look into this subject. It is in this state an Austrian discovery, and is a valuable one. Thousands of yards of cloth made from this fiber alone (so we are assured on the authority of the Austrian Consul, Charles F. Loosey, Esq., of this city) have been shown us by the gentleman named.

It will be seen that, in addition to the paper stock, the husk of the Indian corn is capable of producing a marketable fiber, and still retains its value as cattle-fodder, for in these processes the life-sustaining element is not lost, but obtained in all its purity. The methods of weaving and of freeing the fiber from its vegetable envelope are not completed, nor is the expense great, and we are confident that good results will follow an immediate investigation of this subject.—*Scientific American*

The Trade of China.

AMERICAN ENTERPRISE IN STEAM NAVIGATION ON THE RIVERS

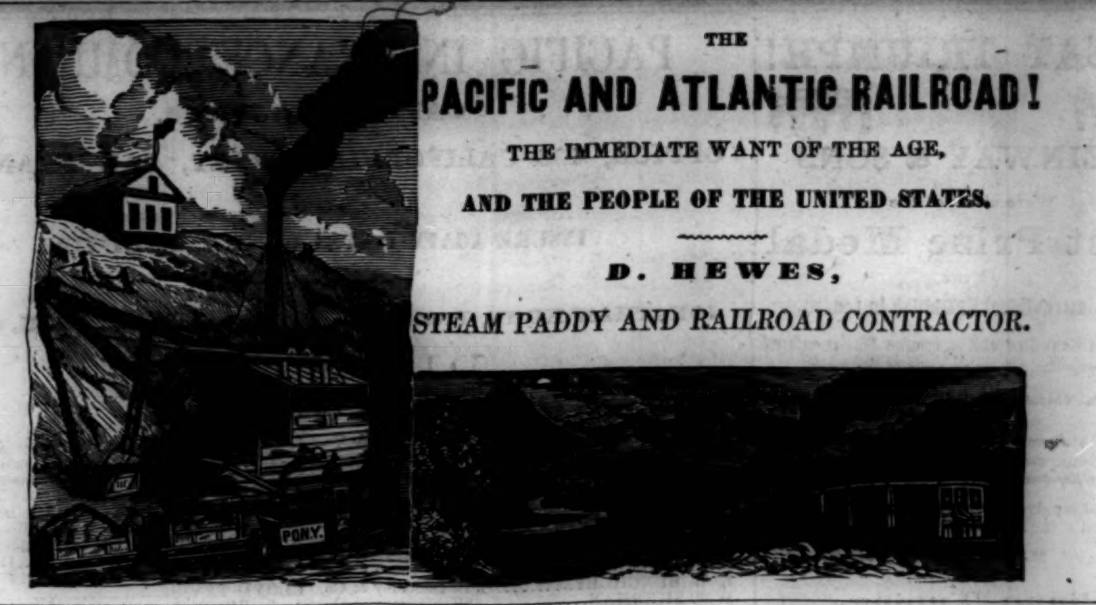
A series of highly interesting returns has recently been published by the Customs, showing the import and export trade at the principal treaty ports during the past year. Not the least interesting among them, nor the least astonishing in the result it discloses, is that relating to Hankow. The total value of the trade at this river port was between seven and eight millions sterling—namely: 9,926,317 taels in imports and 12,741,908 taels in exports. The whole of this must, of course, not be attributed to foreigners, though they monopolize a very large share. Two articles alone—shirtings and opium—contribute nearly 2,000,000 taels towards the total of imports, in the proportion of 1,120,000 taels the former, and 750,000 taels the latter; and if 2,500,000 taels' worth of copper cash be excepted, by far the larger proportion of the remainder is made up by articles of foreign manufacture. Cloths of various kinds figure for 100,000 taels and long ells for 660,000 taels; black pepper for 171,000 taels, and brocades for 100,000 taels. Those who may still regard sharks' fins as a myth, and birds' nest soup as existing only in the imagination of travelers, may be interested to learn that no less than 4,000 taels' worth of fins and 3,500 taels' worth of nests were imported into Hankow during the past year. Fancy £1,200 sterling for birds' nests at one city only. Among the exports, tea of course takes the most prominent position, figuring for no less than 7,000,000 taels, or £2,250,000 sterling, and this is the only article of produce which attracts the eye in running down the list. The remaining 2,000,000 taels are all made up of comparatively small sums, the most worthy of note being wood oil, which figures for 800,000 taels, safflower 334,000 taels, and tobacco 900,000 taels. Among other items, "walnuts" figure for no less than 14,000 taels, and "tigers' bones" for 292 taels. Eleven pounds of duck feathers are valued at twelve shilings, and twenty pounds of "human hair" figure for three taels, though for what earthly purpose a Chinaman's hair, which is a trifle coarser than a horse's, can be made to serve it is difficult to conceive.

This large traffic of course employs a number of vessels, principally steamers, in carriage, and in this point, and in this only, in China, *American enterprise outstrips British, as the number of ships plying on the river which fly the Stars and Stripes nearly doubles those which can hoist the Union Jack.* Altogether the steamers running on the Yang-tze paid 1,175,000 taels for tonnage dues at Hankow alone during the past year. The total inward tonnage of every description entered at the port during that period was 191,127 tons, and of outward ships 204,185. Of this, in the aggregate, 103,000 was British, 270,000 American, and 3,517 (!) French. Out of this latter total 2,367 tons were represented by native junks sailing under French protection, leaving 1,150 tons represented by seven small lorchas purely French.

I am not able to contrast these results with those exhibited by the previous year's customs returns, but am assured that they show a considerable increase. Taken by themselves they are a sufficient proof of the large trade which is now carried on in foreign shipping, at a port which was visited for the first time by Lord Elgin only six years ago.—*Cor. London Times.*

PETROLEUM IN INDIANA.—The existence of oil and tar springs in Crawford county, Indiana, has been generally known for many years. The indications extend over the area of about ten miles square, on Little Blue River and its tributaries—Otto Fork, West Fork and Turkey Fork. There are about twenty oil springs, at some of which the oil can be collected and bottled. It has been examined by competent judges, who say that it is of an excellent quality. There are hundreds of other places, which cannot properly be called "springs," where the oil can be seen on the surface of the water. The Doolittle spring, on the West Fork, comes out in the side of the creek, the bed rock of which is saturated with oil so strongly that it will blaze for several minutes, until the oil is consumed. The same kind of rock is found all along the West Fork and on Otto Fork, and in deep hollows that empty into either of them. The creek and valley lands have been leased by different companies.

There are seven wells being bored now—three on the West Fork by the "Indiana Petroleum Company," three on Otto Fork by the Knox County Company," and one by the "Eagle Company." The other companies have lands leased, and will commence a number of wells as soon as the machinery can be obtained.



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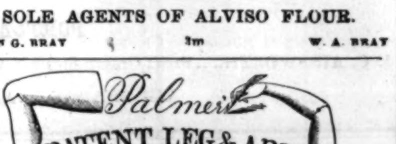
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New York Journals.

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N Y Herald, (California edition) $4; N Y Weekly Herald, $4; N Y Weekly Tribune, $4; N Y Weekly Times, $4; N Y Weekly World, $4; N Y Weekly News, $4; N Y Weekly Day Book, $4; N Y Weekly Albion, $5 50; N Y Weekly Ledger, $4; N Y Sunday Dispatch, $4; N Y Sunday Mercury, $4; N Y Sunday Times, $4; N Y Sunday Atlas, $4; N Y Leader, $4; N Y Harper's Weekly, $4; N Y Leslie's Illustrated Newspaper, $4; N Y Leslie's Illustrated Zeitung, (German,) $4; N Y Illustrated Zeitung, (German,) $4; N Y Independent, $4; N Y Scientific American $4; N Y Home Journal, $4; N Y New Nation, $4; N Y Journal of Commerce, $4; N Y Post, $4; N Y Express, $4; N Y Scotch American Journal, $4; N Y Wilkes' Spirit of the Times, $4; N Y Weekly, $4; N Y Polic Gazette, $4; N Y Clipper, $4; N Y Mercury, $4; N Y Rural New Yorker, $4; N Y Irish American, $4; N Y Tablet, $4; N Y Metropolitan Record, $4; N Y Staats Zeitung, (German,) $4; N Y Demokrat (German), $4; N Y Criminal Zeitung (German), $4.

Boston Journals.

PER ANNUM.

Boston Journal, $4; Boston Transcript, $4; Boston Waverly Magazine, $4; Boston True Flag, $4; Boston Evening Gazette, $4; Boston Post and Statesman, $4; Boston Banner of Light, $4; Boston Littell's Living Age, $8; Boston Literary Companion, $4; Boston Flag of Our Union, $4; Boston Wide World, $4; Boston American Union, $4.

Philadelphia Journals.

PER ANNUM.

Philadelphia Forney's War Press, $4; Philadelphia Saturday Evening Post, $4; Philadelphia Sunday Mercury, $4; Philadelphia Sunday Dispatch, $4; Philadelphia Dollar Newspaper, $4; Philadelphia Bulletin, 4.

Miscellaneous Papers.

PER ANNUM.

Baltimore Sun, $4; Baltimore Clipper, $4; Providence Journal, $4; Portland Transcript, $4; Portland Advertiser, $4; Portland Press, $4; St Louis Republican, $4; Missouri Democrat, $4; Chicago Journal, $4; Louisville Journal, $4; Brownlow's Whig (Knoxville) $4; Cincinnati Commercial, $4; Cincinnati Times, $4; Cincinnati Tribune, $4; New Bedford Mercury, $4; Boston Shipping List, $7 50; Forney's Daily Press, $4; Newport Mercury, $4; Detroit Free Press, $4.

San Francisco Papers.

PER ANNUM.

San Francisco Weekly Bulletin, $5; San Francisco Alta California, $5; San Francisco Californian, $5; San Francisco American Flag, $5; San Francisco Argus, $8; San Francisco Weekly Monitor, $5; San Francisco Golden Era, $4; San Francisco Sunday Mercury, $4; San Francisco News Letter, $10; San Francisco Scientific and Mining Press, $5; San Francisco California Spirit of the Times, $5; San Francisco Irish News, $5; Sacramento Weekly Union, $5; Marysville Express, $5.

Monthly Periodicals.

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Harper's Monthly, $4; Continental Monthly, $4; Atlantic Monthly, $4; Knickerbocker Magazine, $4; Leslie's Family Magazine, $4; Lady's Friend, $2 Godey's Lady's Book, $4; Peterson's National Magazine, 3; Le Bon Ton, $6; Arthur's Home Magazine, 2 50; Lady's Repository, $4; Banker's Magazine, $6; Ballou's Dollar Magazine, $2 50; Rebellion Record, $6; Harper's Pictorial History of the War, $4; Leslie's Pictorial History of the War, $4; Hunt's Merchant's Magazine, 6; Merry's Museum, $2; American Agriculturist, $2; The Horticulturist, $3; Nick Nax, $2; Yankee Notions, $2; Merryman's Monthly, $2; Comic Monthly, 2; Phunny Phellow, $2; Budget of Fun, $2; Phunniest Phun, $2; Monthly Novelette, $3; Harper's Weekly, (monthly parts) $4; Leslie's Illustrated (monthly parts) 4; Waverly Magazine, (monthly parts) $5; Literary Companion, (monthly parts) $4; Illustrated London News of the World, (monthly parts) $14; Demorest's Mirror of Fashion, (quarterly) $1 50; Brownson's Review, each $1 25; Braithwaite's Retrospect, $3.

Foreign Newspapers and Periodicals.

PER ANNUM.

Illustrated London News, $13; Illustrated London Punch, $8; Illustrated London Fun, $8; Illustrated London Times, $10 50; Illustrated London News of the World $13 50; Illustrated London Queen, $14; London Journal, $4; London Weekly Dispatch, $13; London Index, $13; Bell's Life in London, $13; Once-a-Week, $8; Illustrated Sporting News, $4; London Saturday Review, $14; London Weekly Times, $10; London Mining Journal, $13; Blackwood's Magazine, $4; Eclectic Magazine, $6; Temple Bar Magazine, $6; Cornhill Magazine, $6; Once-a-Week (monthly parts), $6; All the Year Round (monthly parts), $6; Chambers' Journal, $4; London Art Journal, $15; London World of Fashion $6; Westminster Review, $3; North British Review, $8; London Quarterly Review, $3; Edinburgh Quarterly Review, $3; Congressional Globe, with Appendix, $8.

Newspapers or Periodicals not enumerated in the above list, will be promptly procured when desired. All orders for small packages of Stationery, New Novels, or Cutlery, filled promptly and forwarded by mail, or otherwise, as desired, to any part of the Pacific Coast.

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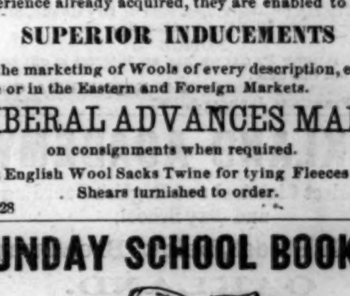
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